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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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LALA LAJPAT RAI

By N. C. KELKAR

My earliest reminiscence about his name is in connection with his open letters to Sir Syed Ahmed Khan on the subject of Congress politics. These letters were an earnest argument with the great Mohammeden leader of the U. P, who was perhaps the originator of the muslim tradition to oppose national politics in India. This was long before I myself had attended any Congress session. But I have a vivid recollection of the force of the argument in Lala Lajpat Rai's letters which, I know, were then greatly admired by all Congressmen and which must have made Lajpat Rai's name known to many other Indians like myself for the first time.

HIS ORATORICAL GIFTS

I saw Lala Lajpat Rai for the first time at Bombay in 1904, at the time of the Congress session presided over by Sir Henry Cotton. Probably no session of the National Congress is without its remarkable incidents; and one such incident about this Congress session was the duel fought in the Subjects Committee between Sir Pherozshah Mehta and Lala Lajpat Rai, on the subject of a consitution for the Congress. It was here that I had the pleasure of witnessing his great oratorial gifts Sir Pherozshah Mehta was famous for carrying everything before him by the force of his dominating personality; but in this controversy he had, one could see, met his match. On Sir Pherozshah Mehta having asked in his imperious tone where was Lajpat Rai who had dared to criticise him in such a bold manner, the young Punjabi leader got up with great courage and dignity and sent down for about fifteen minutes such a torrential rain of criticism and argument, that Sir Pherozshah Mehta had to take a second place in the judgment of his hearers, so far as the issues in the particular controversy were concerned.

Next year we, on this side, began to hear more of Lajpat Rai on account of the acute stage which the popular agitation in the Punjab had reached over the different Land bills of the Punjab Government, and the repressive measures taken by them to put down that agitation. His quest, about this time, for a Maharasshtrian editor for a new journal the Punjabi' which he had caused to be started as a weekly journal in English to carry on nationalistic propaganda in the Punjab—brought me into personal contact with him for the first time. It is well-known that ultimately a Maharashtrian, Mr. K. K. Athavle, was sent to Lahore by late Lok. Tilak to be in charge of the 'Panjabi',

Lajpat Rai, I may say simply burst into fame as nationalist leader by the great and wonderful speech he made at the Benarese Congress, when he practically opposed in the subjects Committee, the proposed resolution to welcome the then Prince of Wales, who was touring in India at the time. Though a close personal friend of Gokhale, Lajpat Rai's leanings were all on the side of Tilak. Lajpat Rai was evidently impressed with the spirit of silent organisation of political study and work and of social service, evinced by Gokhale by founding the Servants of India Society. But he shared with Tilak his own testy temperament and the method of passionate eloquence and denunciation. Like Tilak, Lajpat Rai never minced matters in political harangues and writings.

HIS ADMIRATION FOR MAHARASHTRA LEADERS

It would be thus seen that Lajpat Rai judiciously chose and appropriated for himself something that was after his own mind in these two great Maharashtrian leaders. One great point of difference of Lajpat Rai with Tilak, however, must be noted. It is about the active propaganda of social reform. While both of them started public life with educational ideals, intended to be realised through a

(*Continued on page 6*)

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THE DALVOY'S HIGH SCHOOL, MYSORE

The Dalvoy's High School, Mysore was *en fete* on the 27th last to congratulate Messrs Rajasevasakta C. Narasimhaiya and Dharmaratnakara Nandi Basappa, President and Member of the Managing Committee, respectively, on being recipients of titles at the hands of H. H. the Maharaja. Rajasevaprasakta A. Subrahmanya Iyer presided over the pleasant funtion.

After refreshments, Mr. B. V. Nanjundayya, B.A., Head Master, explained the good work done by the school for the last 50 years for the improvement of the younger generation, and the advice and guidance which the staff of the school had received in recent years from the two gentlemen as Chairman and Member of the Managing Committee. He also explained the need of the school for better equipment, and improved and increased accommodation.

The Chairman expressed appreciaton of the good work being done by the Staff of the school, and congratulated the two guests of the evening, and on the behalf of the Staff presented them with sandalwood walking sticks as a small memento.

Rajasevasakta C. Narasimhaiya thanked the Head Master and staff for the pleasant function, and said that all the good work of the school was entirely due to the Staff in spite of their inadequate remuneration. He added that he was happy to announce that Dharmaratnakara Nandi Basappa and Dharmaprakasa V. D. Rajaram had agreed to bear the cost of two blocks of the school building. Mr. Y. Sreenivasaiyah, B.A. B.L., Hon. Secretary of the School Committee, proposed a vote of thanks, and with three cheers to H. H, the Maharaja the function terminated.

H. E. H. THE NIZAM

In the course of a Firman issued in connection with the Government communique on the Hyderabad Constitutional Reforms, H. E H. the Nizam says: "To all my beloved people, I would like to say this. No Constitution can be worked successfully or attain its fullness without harmony and mutual co-operation between all classes and communities, and a determination to maintain the traditions of respect for law and order, without which Hyderabad could not have attained her present prosperity and prestige."

"I trust," observes His Exalted Highness, "that all my people, to whatever creed or community they may belong, will accept this constitution willingly and co-operate with the Government in working it, as such co-operation will be in their own best interests. If any party or group has to say anything about its claims, it should adopt constitutional means and not do anything which may lead to breach of the public peace, as it is imperative in all circumstances to maintain law and order in the country. I have been deeply concerned over recent tendencies towards lawlessness and the lengthening, even over Hyderabad, of the shadows of communal and class conflict."

In conclusion, the Nizam states: "As my late father, of beloved and revered memory, used often to say, the Hindus and Muslims of these Dominions are the two eyes of the State. That is and has always been, my own sentiment, and I trust that it will equally inspire all those, from the humblest voter to my Ministers and nobles, who will have to combine to make the new Constitution a blessing to my people."

(*Continued from page 8*)

2. Government help is also necessary in the matter of procuring of building materials, such as cement, wood and iron. Priority in this respect, is necessary to Co-operative Institutions.

3. The Apex Bank charges 5 to 5½% interest even while lending to Institutions. This is rather too much. Borrowing at a higher rate of interest would necessarily mean lending at a still higher rate. Unless the rate is reduced, the poorer classes of people cannot be brought within the scheme. Apart from the Government placing funds at the disposal of the Apex Bank at an absolutely low rate of interest, the Government Insurance Branch, which has much reserve at its disposal, could agree to give cheap loan.

4. The Government must encourage Co-operative Institutions, and local bodies, in Mysore and Bangalore particularly, to undertake the construction of a whole extension or colony or blocks in different parts of the City planned according to requirements of the several classes of people who want houses and according to their capacity to repay.

What are all the methods and means adopted by the Mysore Economic Conference, which is said to be the Post-War Economic planning committee for Mysore, to solve the Housing problem, God alone knows.

T. S. R.

The Rationalist.

Monday 5-8-1946.

THE WRETCHED STRIKE

Three weeks are gone by and still the Postal strike continues. The Dalvis and Chamanlals are still supreme, and like men who are out to extract the last drop of blood from their suffering fellow-countrymen, are holding out to the maximum of their demands. Mr. Chamanlal, who, a week ago, urged that his agreement with Government was satisfactory, that Dalvi was giving the postmen bad advice, and that the men should return to work, has turned his coat now and made common cause with the other man. No explanation is forth-coming for his somersault. Was it because he was called back from Karachi as he was leaving for Argentine for the food mission? Men who seek to strangle, choke, and freeze the life-current of the nation, why should they be selected for any beneficent work? How can a man be both vile and benevolent at the same time? Would not what good they may help to bring be poisoned by their contact, and how could the public relish anything polluted by such nauseous association?

So the vile strike continues, and the Government are dawdling over the whole affair. Either they can agree to the demands, or they cannot. If they cannot then they should go ahead and use all the resources of Government, punish the ring-leaders and carry on the public service without stoppage. The very object of the Central Government having the Posts and Railways in their hands is that they should be run smoothly, rightly and without a break. But instead, the officials concerned have entirely stopped most of the services, and are daily regaling the public with make-believe "over all pictures" which they ironically call "satisfactory"; and Sir E. C. Smith thinks that he has done all he should for the public if he gives them periodical radio talks! Having waged a many-fronted war against the Nazi hordes, if His Magesty's Government is unable to curb local gangsterdom, it is strange indeed!

What the public wants, and wants urgently, with deadly earnestness, is not talks or pictures or reports of talks, but resumption of normal services.

While the part played by the labour bosses is criminal and reprehensible,—the more reprehensible the longer the strike is drawn out,—the part played by the so-called national leaders is unedifying and contemptible. Messrs Gandhi, Nehru, Patel, Jinnah, have their heads in the clouds, and have done nothing in the matter to help the public. In fact Patel has roundly condemned the Government men without understanding what he was talking about. And he was to have been a Minister! Mr. Jinnah has heard both sides, but is busy preparing for a war of his own, on a larger and fiercer scale than Dalvi's, before which a postal strike is a tame affair. Verily it would seem that, now that Hitler's death is proved, his physical elements and passions have entered into the bodies of the Indian leaders, both postal and political!

A man like the Madras Premier, a weather-beaten veteran, who has assumed the task of administering the welfare of the 40 and odd millions of the Province, so far forgets himself and his sense of duty as to order that no other services should help the postal authorities in the smallest way, thus ensuring that the distress of the community of which he is self-imposed care-taker should be com-

plete! His duty as Premier lay the other way, to ensure that the public service was carried on and the community did not suffer. Instead he joined the strikers themselves. He comes from the region of Vidyaranya, just as, we believe, Dalvi comes from the land of Gokhale and Tilak. Vidyaranya and Prakasam, Gokhale and Dalvi! What a fall for the Motherland! It reminds one of Hamlet's comparison of his father and uncle.

But nemesis is overtaking him already. His support of the Postal strike has acted like the opening of the gates of the wild beasts' section of the Zoo, and one after another the services are snarling for more pay on the proposed postal scale. When they also strike will he let Government work come to a stand still, and still claim his pay like the strikers, or carry on through substitutes? For instance if the scavengers of Madras go on strike, will he get on with substitutes, or allow the city to become a cess-pool of miasma and pestilence? Demagogues might capture administrations, but unless they practise statesmanship they come to grief and to infamy. Another name has also sought notoriety in this connection. It is a journalist, son of Motilal Ghose, Editor of "Amrita Bazar Patrika," Mrinal Kanti Ghose. He booms forth from his corner in Calcutta, as President of the All India Trade Union Congress, that if any of the Post-men is victimised he will call a general strike of all industrial workers throughout the country!

We had thought that it was only political adventurers who manoeuvred themselves into labour-leadership. This person is an example of a journalist who has wangled himself into one. A journalist should have more sense than to put himself into such a position. But what does he mean by his threat? And whom is he threatening? Is it the India Government, or is it the 40 crores of his countrymen?

What does it matter to the India Government if the postmen have to be paid double their income, or if the entire industry comes to a dead stop? It is the country that pays, and it is the country that suffers in either case. So in his anxiety to parade his Presidentship, he has banded himself with the Dalvis, Lahiris, and Noronhas, and labelled himself as anti-social.

In the Mahabharata various sins liable to be committed by men and the varieties of punishments which will be awarded to them in hell are enumerated. We consider that the stopping of the postal and railway services of a nation is a mortal sin like stopping a city's water-supply, or causing obstruction to its scavenging. We do not know what special punishment is awarded in hell to men who promote postal and railway strikes. We ask the promoters themselves to guess.

Editor.

MYSORE DEWANSHIP

A Notification States,—Pradhanasiromani N. Madhava Rau, Dewan of Mysore, having expressed a desire to lay down his office, H. H. the Maharaja has been pleased to permit him to retire with effect from August 7, 1946 on which date Sir Ramaswami Mudaliar will assume charge as Dewan of Mysore.

BIRTHDAY TITLES

In the account of the Birthday Titles published in our last issue the following corrections have to be noted.

B 1.

Messrs.

Justice S. Venkatarangiengar, B.A. LL.B.,—"Rajadharmaprasakta"

B 2.

M. Narasimhaiya, B E. M I E.,—"Rajakaryaprasakta"

(*Continued from page 2*)

hopeful young generation, Tilak soon drifted almost exclusively towards politics. On the other hand, owing to the peculiar conditions of the Punjab, Lajpat Rai threw himself into social service and religious reform. Though a true Hindu to the core, he was naturally not in love with the tenets of the Sanatana Dharma as they were then interpreted and understood in the Punjab. And in his book on the Arya Samaj, one can see clearly the effect on his mind of the standing and dominating menace of Mahomedan aggression in his province. I am sure that the theoretical dilettantism of the Prarthana Samaj, and Brahmo Samaj would not have given him that solace which Lajpat Rai wanted from a practical religion and the active occupation of the amelioration of the condition of the Hindu society face to face with the Mahomedanism.

Though Lajpat Rai also started his public career by founding an educational institution, yet unlike Tilak, he never aspired to be a professor himself. Also unlike Tilak, he put his legal qualifications to a very strenuous use in the way of piling up his thousands and lakhs. It appears that Lajpat Rai actively practised as a pleader upto the time of his deportation. But it must be said to his credit that, he gave away his money in as large a measure as he made it. Lajpat Rai may be said to have spent twenty years of his public life in such a varied work as social and religious reform, education, removal of untouchability, uplifting of the depressed classes, organisation of famine relief and the establishment of orphanages. And this work was in many cases backed up with his own donations.

From the time of his deportation, however, Lajpat Rai quickened his steps towards politics. In 1906 he won place in the politico-divine Trinity in Maharashtra. He was one of the three petals making up the ideal political Bilva leaf for Maharashtra, viz., Lal, Bal, Pal. He was one shining arm of the political trident or National Trishula, and so he remained to the end of his life. Lajpat Rai was very fond of travelling abroad for getting a wider outlook on Indian national life and some of his books show to what good use he put his self-imposed banishment to America during the years of the Great War.

He was nominated by the public to the presidential chair of the Congress so far back as 1906. In that year he modestly withdrew his name to make room for the Grand Old Man of India. He was present at the famous Surat Congress in 1907 and was equally claimed both by the Moderate and the Nationalist parties! He signed the Convention Creed, but his heart was with the Nationalist outside, and that I think, accounts for his not taking any conspicuous part in any of the later sessions of the Congress.

HIS SERVICES IN AMERICA

In 1918-19 while he was in America, he did yeoman's service to the cause of the Indian Home Rule with Dr. Hardikar as his assistant. Gokhale having passed away already there was no leader in India with the exception of Tilak, with whose soul Lajpat Rai's own soul could find itself in tune or unison.

In 1920 he returned to India, but he was again faced with a similar bereavement by the death of Loc Tilak. The fact that he was called upon to preside over the special session of the Congress at Calcutta proves that there was at the time no Indian leader who equalled him in prestige and authority. But though he presided over the session which inaugurated the N. C. O. movement, his concluding speech showed that he could not give whole-hearted support to all the variety of the new programme of national agitation. Later controversies saw him divided in sympathies on either

Pradhanashiromani
N. MADHAVA RAO, C.I.E.
Retiring Dewan of Mysore.

side For, while he did not believe in non-violent N C O he did not at first support the programme of Council entry. The year 1924 saw him drifting more towards the side of the Swarajyist party, and he actually accepted the place of the Deputy President of the Swarajyist party in the Indian Legislative Assembly, even after the Responsivist party came into being. But at the next election, he definitely made up his mind to throw in his lot with those among the nationalists who wanted to put the principles of Council entry to their utmost use, by sticking to their posts in the legislative bodies and doing active practical work in a national spirit. At the first formation of the new Nationalist party in the Assembly he was elected its president. And there he remained to the last day of his life, firm of faith in the principles which he ultimately made his own and also vindicating them by his strenuous work and impassioned speeches in the Assembly.

A GREAT ORATOR AND WRITER

Lalaji had many accomplishments. As an orator he was almost unrivalled. It is difficult to find another orator in India with such a sweet voice and such fluent delivery and such impassioned sentiment as Lalaji's. Physically half-lifting his own feet, when at the height of his harangues he also lifted the audience off their feet in point of sentimental effect. He was not only an orator but also an accomplished writer. His many and varied books show that, though a sentimental orator he was a thoughtful and argumentative writer. A gifted journalist, a keen man of letters, he was never weary of penmanship in the cause of his country.

To appreciate Lala Lajpat Rai's worth one has silently to close down his eyes and ask himself in his inner mind a question as to whether, during the last twenty years there was ever a single man in the Punjab, whose name so monopolised the distinction and responsibility of leadership in that province. Punjab was synonymous with Lajpat Rai.

As an orator, he ranked very high, indeed, in this country. He was gifted with an impressive delivery and an incisive voice. He did not scatter rhetorical flowers, he eschewed artificiality altogether. But his evident sincerity, burning patriotism and long record of public service powerfully swayed the minds and inspired the hearts of his hearers I had the privilege to hear his great speech in the Legislative Assembly at Delhi, in which he advocated complete non-co-operation with the Simon Commission. It will be sufficient to say that the effect which that speech produced on my mind will never fade.

Lalaji's contribution to our literature is both important and considerable. He had complete mastery of English and Urdu, and his writings, like his speeches bear the stamp of sincerity, force, cogency and clearness. All his books command well-deserved and wide popularity and have run into several editions.

His most outstanding characteristic was, undoubtedly courage. He stood firm as a rock in the face of any danger. His heart melted at the sufferings of the poor and the down-trodden. He never bowed his knee before insolent authority. He was a steadfast friend and a noble foe. What Shri Aurobindo Ghose said of Lokamanya Tilak is not a whit less true of Lala Lajpat Rai too, viz, "His is a name that will be remembered gratefully so long as India has pride in her past and hope for her future."

MUSIC COLLEGE ANNIVERSARY

Sangeetaratna T. Chowdayya celebrated the First Anniversary of his Music College at Mr. Bidaram Krishnappa's Sri Rama Mandiram on the 24th inst. Mr. G. R. Ramaiya, President of the College Committee, presided. There was music by Mr. T. Puttasamaiah and party, and then Mr. Subrahmanyam, B Sc., one of the pupils of the College presented a report of the progress of the institution The Chairman praised the work of the College, and hoped that it would achieve public support in a large measure. Mr. T. Chowdayya then paid tributes of appreciation to Sri Vainika Praveena Venkatagiriappa, Gayakashikhamani Ramanujiengar, Sangeetaratnakara Venkatasami Naidu, Ganavisharada T. Krishniengar, and Ganavisharada Devendrappa and Dharmaratnakara Nandi Basappa, who were recipients of Titles at the hands of His Highness the Maharaja during the Birthday Week, and prayed for long life and happiness to His Highness and the eminent musical Stars. Vainikapraveena Venkatagiriappa thanked him suitably and the function terminated with three cheers to His Highness.

THE HOUSING PROBLEM IN MYSORE

THE MUNICIPAL AUCTION OF HOUSES IN MYSORE CITY.

Mr. T. S. Rajagopal Iyengar, M A., LL B., F.M U., writes:—

Food, shelter and clothing are the basic needs of man, and Government have set up suitable machinery, even though not quite satisfactory, to provide the first and the last in the extremely difficult conditions created by the war. But they have done nothing to solve the Housing Problem, except perhaps passing the Rent Control Order. There is, therefore, greater need now than ever to compel the attention of the State, the Municipality, the Trust Board and the Co-operative Societies to the urgency of the problem of providing comparatively cheap housing accommodation for the poor and lower middle classes.

1. THE TRUST BOARD.

The Mysore City Improvement Trust Act was, no doubt, passed in 1903 and a Board of Trustees constituted to carry out the objects of the enactment. It has not come up to the expectation. The Board, for instance, pulled down by the year 1916 five thousand houses, but they were not subsequently replaced by new houses. Further, the new houses that were created were not sufficiently numerous to meet the requirements of the growing city. The Board is bossed by one or two individuals. In spite of best efforts, Co-operative Societies find it much difficult to get sites from the Trust Board, though influential private individuals procure it as a matter of course, at times in dozens. I, as President of the Mysore City Co-operative Housing Society, am feeling the difficulty.

2. THE MUNICIPALITY.

The duty of the Municipality, in this respect, is far too much. Necessary arrangements for roads, water supply, sanitation and lighting will have to be made by the Municipality. In fact, the Municipalities themselves could build houses and give them under Hire Purchase Scheme. What the Mysore City Municipality is doing, in this respect, could well be called a Pathans' Business. Some years back, it built some houses in Raja Ram Agrahar and Srinivasan Agrahar, but sold them away. What is the effect? Most of the houses are now owned by Sahukars, who, in turn, have leased them out to poor and lower middle class people at exorbitant rates of rent. The object of the Municipality is thus frustrated. The Municipality again built houses near the Saradavilas College, but, auctioned them away, some about three years back and others last week. Houses built for Rs. 1 500 and Rs. 2,000 were auctioned for Rs. 4,000. Who purchased them? Not the poorer classes, but the rich and the elite of the city. Some, I am told, have purchased in triplets and quadruplets. They have leased them at Rs. 18 and Rs. 20 per month. Is the Municipality making it a business I ask, to build and auction houses. Is it by so doing helping the poor? To a question put to a high placed official in this respect, he appears to have answered that after all the rich who purchase those houses would not go and live in them and that they would all be at the disposal of the poor. What an idea!

The auction mania has somehow entered the minds of the corporation. It is the menials in offices, domestic servants, labourers in factories, mills, and mandies and markets and artisans and mechanics and the poorer classes in Government and other offices that are more in need of houses, and the Municipalities and Trust Boards may give away sites at an upset price to these bona-fide people instead of putting them to auction in which case only the Sahukar and the well-to-do will knock off every site to the detriment of the poorer classes. Has it not happened like this? The Trust Board has acquired lands at Rs. 100 and Rs. 200 per acre and dividing it into sites has realised Rs. 5,000 to Rs 10,000 per acre; and has kept quiet for years afterwords without giving them light, water and road and sanitary facilities. This is not solving the housing problem.

3. GOVERNMENT DUTY

The Government, I should say, has done nothing to solve the housing problem. (1) The Government aid is very necessary in the matter of acquiring suitable sites by recourse to the Land Acquisition Act and placing them at the disposal of the Housing Societies and the Municipal bodies; in the cities of Mysore and Bangalore, the Trust Board may be directed to give priority to the claims of the Societies in matters of disposal of sites. Sites may be directed to be allotted to poor and deserving at an upset price than disposal at a cut throat competition price.

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WHAT HAPPENS WHEN PEOPLE STARVE?

What does starvation do to the heart and lungs? How does it affect muscular strength, endurance, intelligence, emotions, and behaviour?

Without the answers we cannot intelligently combat the ravages of hunger, particularly in Europe and Asia, where the problem is almost beyond conception.

Until three dozen men voluntarily offered to starve for science in Minneapolis, doctors had never been able to get the essential facts on starvation. This may seem odd, but during famines there is rarely time for clinical notes—much less experiment.

Ironically, the elaborate laboratory used in the tests is beneath the University of Mnnesota stadium seats. Few in the football crowds knew of it, though the laboratory included a diet kitchen, a food-analysis room, a statistical department, and three temperature-controlled rooms for producing arctic or tropic climate at will!

This laboratory for Physiological Hygiene is directed by Dr. Ancel Keys, energetic physiologist of the university Medical School.

The idea for the starvation project originated with a group of conscientious objectors who were serving as subjects for nutritional and psychological experiments at the university in 1943, according to Paul Bowman, director of relief training.

Dr. Keys and his staff saw the significance of the idea, and with their leadership the starvation experiment took shape. Harold Row, representing the Brethren Service Committee, actively promoted the project and announced it to all Civilian Public Service Camps.

Applications from volunteers poured in. The requirements were strict because the experiment involved strain, confinement and physical suffering. The possibility of family complications ruled out married men.

Each of the thirty-six volunteers was pledged for a year's service under complete control of the scientists. It meant no trips home; eating everything prescribed in the meagre diet—and nothing more; working day after day and co-operating in an endless programme of tests.

In return, each man received lodging, medical care, a chance to continue his relief training, and a wage of five dollars monthly—later raised to fifteen, when the Office of Scientific Research and Development put the experiments under its Committee on Medical Research.

To hear the men talk, the first three months of the experiment was something out of the Arabian Nights. Actually it was a standardization period to iron out nutritional differences.

During that period the daily menu provided each man with 3,200 calories, including a scant four ounces of protien and about an equal amount of fat. The bulk of the diet was ordinary starch energy foods: potatoes, bread, cereals, and macaroni.

But none fattened, for each man was put on a regimen that worked off those 3,200 calories daily. The weekly schedule called for three eleven-mile hikes plus other exercises, and fifteen hours of work in the laboratory.

Testing and daily chores used up enough energy to make output balance input. Control was strict.

Uniformly dreaded was the treadmill endurance test, a gruelling technique to measure the ability of the body—especially the heart—to adjust to very hard work. This test is the work equivalent of sprinting up an endless hill.

At first the beginners were so exhausted that some had to spend the rest of the day in bed. But by the end of the standardization period a number could keep at it for five minutes.

The calendars for 1945, hung up soon after Christmas, had a big red circle around February 12, marking the first day of starvation. Everyone knew the diets would duplicate those of occupied Europe, so that each volunteer would become the nutritional equivalent of a Pole or a Greak.

The average diet in the occupied countries provided 70 ounces of bread a week, the experiment provided 72 (four medium loaves). Persons in Europe average 85 to 110 ounces of potatoes weekly; the Minneapolis men got 83, and from 10 to 25 per cent. *less* meat, sugar, fats, and milk than civilians in occupied countries.

As the stavation diet began, each man got a small bowl of farina, two slices of toast, a dish of fried potatoes, another of jello, and a small dab of jam. The milk glasses were only a quarter full.

(Continued on page 6)

THE MYSORE DEWANSHIP AND DEWAN BAHADUR SIR A. RAMASWAMY MUDALIAR, K C.S.I.

Mr. Rao Bahadur M. Ramaswamy writes:—

Much controversy went on in newspapers about the appointment of the Dewan of Mysore, when Pradhanashiromani Mr. N. Madhava Rao sought the permission of His Highness the Maharaja to retire. Many leaders and newspapers in the State expressed that a Mysorean ought to be appointed as Dewan, and what is more, a Cabinet system of Government ought to be introduced in Mysore immediately. No settlement has yet been achieved in British India. New and difficult problems have now arisen on account of Muslim League expressing its unwillingness to attend the Constituent Assembly. The paramountcy of the British will only be absent when the Indian Union makes a treaty with the British. Until matters are finally settled in British India, the States cannot take any initiation. Mysore is a model state in India. It has got its own important problems yet to be solved. Mysore required the services of an eminent statesman for its Dewanship. Dewan Bahadur Sir A. Ramaswamy Mudaliyar is a statesman of outstanding ability with international reputation. His work as a Member of Viceroy's Executive Council for a decade and more in critical times is remarkable. As the Representative of India in the United Nations' Council in San Francisco he very ably represented the case of India and brought honour to the country. As a leader of the recent food delegation to America the case of India to get more food-grains was clearly put before the American and British people, as a result of which we are getting more food to India every week.

Sir Ramaswamy Mudaliyar continues to be the President of the Economic and Social Council of the United Nations. But for his accepting the Dewanship of Mysore State out of his loyalty to our Beloved Sovereign and his desire to serve the people of Mysore his valuable services would certainly have been used by the Government of India by offering him some great responsibility in the affairs of the country.

People of Mysore ought to be grateful to His Highness the Maharaja for appointing Sir Ramaswamy Mudaliar as a Dewan of the State in this critical period of transition. His Highness's advisors also desire the appreciation of the people of the State for securing the eminent services of Sir Arcot Ramaswamy Mudaliar to the State.

Pradhanasiromani Mr. N. Madhava Rao who so ably conducted the affairs of the State in these critical years of war and food scarcity and pushed through the huge Jog Power Scheme successfully in spite of the several difficulties to get the necessary machinery deserves the gratitude of one and all.

HYDERABAD REFORMS

"The recent reforms introduced in the Hyderabad State remind one of a political Rip Van Wincle overlooking the progress of half a century in the civilised world," says Dr. B. Pattabhi Sitaramayya. "These reforms are neither really nor even pretentiously democratic. They are frankly and undisguisedly undemocratic. Indeed, they are an anachronism in the year 1946."

Under the new reforms, continues Dr. Pattabhi, joint electorates have been converted into separate electorates by increasing the percentage of votes each candidate is to get from his own community. While the Hindus form 88.12 per cent of the total population in the State, they have been given only 60 seats in the Legislature as against 69 for the Muslims who constitute only 11.12 per cent.

"As for powers of the Legislature," there are none. The reforms are therefore, not tempting in any measure or manner. One should have expected a wholly elected Legislature with an elected Speaker with powers to put interpellations, move resolutions, vote upon budgets and initiate motions for adjournment. His Exalted Highness will, of course, have his powers of veto and reserve powers particularly to safe-guard the rights of minorities. The people of Hyderabad are no less cultured and educated than those of Mysore and Travancore, and it is no compliment to their intelligence or their Ruler's sagacity to present a scheme of reforms, which might have taken origin in 1894. If Travancore talks of fixed executive, or Cochin of dyarchy, one can only differ. But when H. E. H. the Nizam's Government seriously adumbrates such a scheme, one can have no patience with the spirit of conservatism and reaction that guides the statesmanship (or want of it) in Hyderabad."

The Rationalist.

Monday 12-8-1946.

THE RESERVE BANK GOVERNOR

The Address of Governor Sir C. D. Deshmukh of the Reserve Bank at the 12th Annual Meeting in Madras recently makes interesting and to some extent controversial reading. It almost vies in length with the Annual Presidential Addresses of the Indian National Congress. Well, it is perhaps right that the Head of the Controller Bank of India should feel his importance in the economic realm and present an elaborate and comprehensive review before the interested public.

Since the Reserve Bank is the medium of the India Government's measures of public finance, and is expected to serve as that Government's adviser in financial matters, the average citizen's interest in such speeches is whether they give any inkling or augury of better times, or whether it is all another piece of groping in the dark, offering no tangible solution to any of the people's hardships.

The public of the country are feeling that the Reserve Bank has for a long time now been making a poor show. It has been producing currency notes on poor and worthless paper, which by the time they reach the corners of the country become unsightly and bedraggled. It produces coinage which is depreciated and soon gets ugly, dirty, and unattractive. The Reserve Bank has taken away the beauty of money and destroyed the charm of handling it, and made it the object of contempt that the philosopher has for ages past urged mankind to deem it.

The fundamental of a currency note is that the paper should be crisp, and that it should be nice to look at. But Governor Deshmukh issues currency notes of which the paper is pulpy and the colouring is drab!

The requisite of coinage is that it should glisten, and that it should jingle. But the coinage that we have to handle under the Reserve Bank's dispensation looks little better than scrap.

Sir Deshmukh's explanation for this state of affairs is unconvincing. He states, "Circulation of rupee coins stood at Rs. 171 crores. The prevailing high prices of silver and the desirability of conserving supplies coupled with the obligation to return within 5 years the 226 million ounces of lend-lease silver borrowed from U. S. A. between 1942-45 rendered necessary the discontinuance of the issue of the quaternary rupee, half rupee and quarter rupee coins. Half-rupee and quarter-rupee coins minted in pure nickel have taken the place of the last two. In view of the unpopularity of the nickel brass-alloy small coins of the denominations of 2 anna, 1 anna and ½ anna substitutes were minted in the cupro-nickel alloy and issued during the latter part of the year."

The 171 crores of quatro-rupees contain about 42 crores of tolas of silver purchased for Rs. 20 crores or so. Even this silver was not newly purchased by the Reserve Bank, but is the silver content of the rupees and half-rupees of the Victoria and Edward stamp which were recalled and melted out for the sake of their silver. Nor is the prevailing high-price of silver an argument for discontinuance of the rupee coins. The prevailing price of silver is Rs. 160 to Rs. 170. The 4 anna weight of silver in the quarto-rupee would thus fetch only six annas or 7 annas

if purified. Would any citizen be fool enough to melt the rupee for the sake of that much of silver? Sir Deshmukh pays poor compliment to his countrymen by thinking so, and pays poor tribute to his own intelligence.

And why is it desirable to conserve supplies of silver? Is the world getting short of silver? Silver is never lost. Nobody can take it away when dying. Conquerors may come and go, Dictators may come and go, Hitler and Mussolini may reign and die, but everyone leaves his silver and gold behind! So where is the need for conserving silver to the extent of stopping its coinage? And why should you conserve it when you don't want to coin with it?

Sir Deshmukh as a boy must have seen the silver rupee, half-rupee, 4 anna, and 2 anna coins which the Government then issued. He must have been pleased to see them, to handle them, and to possess them. Was it his boyhood's misanthropic ambition to make his country-men bereft of silver coinage when he became the Governor of the Reserve Bank? If this is the fruit of Indianisation, we shall say with all emphasis, may God forbid it!

A land which has been famed through the ages for its riches, is it now unable to procure some silver for its coinage? A Bank which can invest 1691 crores of rupees in sterling, with decreasing interest and without guarantee of the principal being returned, can it not spend a lakh more and produce currency notes which can stand wear? Never during its long career did the Imperial Bank produce such flimsy notes as the Reserve Bank under Sir Deshmukh's management is forcing on the country today. And this is progress!

(To be continued) *Editor.*

SIR MIRZA ISMAIL

The Firman issued by H. E. H. the Nizam of Hyderabad announcing the appointment of Sir Mirza M. Ismail, as President of the Nizam's Executive Council, says:

"There is every hope that the distinguished record of service of Sir Mirza Ismail in the States of Mysore and Jaipur will be equalled or even exceeded during his service in Hyderabad. Indeed, it would not be surprising if his loyal services to this State were to become memorable in the annals of the Deccan from every point of view, considering that he is coming here, at the latter end of his career, resolved to serve the State to the best of his ability. Anyway, time alone can show how far his purpose or expectation will be fulfilled."

CRIME IN FIGURES

According to the number of offences detected in England and Wales during one year:

A man goes to jail	... every	11 mins. 40 secs.
A woman goes to jail	... ,,	102 mins. 25 secs.
A criminal is tried	... ,,	61 mins.
A murder is committed	... ,,	2 days 12 hrs.
A child is stolen	... ,,	122 days.
A woman is kidnapped	... ,,	22 days 19 hrs.
A burglary takes place	... ,,	7 hrs. 1½ mins.
A house is broken into	... ,,	33 mins. 23 secs.
A shop is broken into	... ,,	33 mins. 23 secs.
A robbery takes place	... ,,	24 hrs. 56 mins.
A blackmailing takes place	... ,,	3 days 22 hrs.
An intimidation is made	... ,,	121 days.
A theft takes place	... ,,	12 mins. 21 secs.
A birth is concealed	... ,,	6 days 5 hrs.
A sacrilege is committed	... ,,	3 days 12 hrs.
A bigamy is committed	... ,,	1 day 7 hrs.
An embezzlement is made	... ,,	3 hrs. 5 mins.
A bankrupt offends	... ,,	3 days 15 hrs.
A motor car is stolen	... ,,	6 hrs. 5 mins.
A bicycle is stolen	... ,,	20 mins. 20 secs.
A horse (or cattle) is stolen	,,	3 days 13 hrs.
Someone falsifies accounts	,,	19 hrs 23 mins.
Number of criminals per year	,,	1 in 686 people
Average cost per prisoner	... ,,	£164 17s. 9d.
Cost of police per min.	... ,,	£49 6s. 1d.

(*Continued from page 2*)

Faces lighted up. This didn't look like starvation; it was a skimpy meal, but not bad. In fact, each man was allowed four more slices of bread to eat later because the diet provided only two meals on week days.

The evening meal included fish chowder (one half pound of fish for thirty-six men), spaghetti and meat balls (mostly oatmeal), steamed potatoes, carrots, peas, and raw cabbage salad—all in small measured portions.

The next day's menu was similar but not as fancy: oatmeal, potatoes, bean soup, turnips, and macaroni. Three slightly different menus were rotated.

Sunday was special. Since the men might want to sleep late, no breakfast was served. But the noon meal was really large, so large that the men could take away a sandwich or two. Everyone did, because there was no supper on Sunday either!

This diet of 1,750 calories was not even sufficient for a sedentary white-collar worker, and on it the human guinea pigs maintained their normal 3,200-calories work output. The results were a matter of simple arithmetic—so simple that the doctors were able to predict, well in advance, the weight loss for each man in the experiment. This came to about 25 per cent. or 27 to 65 pounds a person.

In those first days of starvation, hunger for most of the men was sharp and gnawing—almost an actual pain. Later it became a chronic irritant—an ever present, ever demanding obsession. All food tasted good—everything from turnips to dry bread.

Some felt a perceptible anxiety before meal-times. Suppose something should have happened to the food! Men had to try consciously to keep from being irritable, and sometimes they didn't succeed.

Social graces and table manners disappeared. When a man spilled a drop of soup on his tray, he mopped it up with a bit of bread!

Loss of weight came quickly with the new diet. The body began to use its own fat. Muscles shrank.

By April, the men had already begun to assume the typical starved look.

The two bottles of soft drinks permitted weekly were heaven-sent, and so was the unlimited supply of black coffee. Some volunteers drank as many as twenty cups daily. Chewing gum was available and a craze developed for it. Some men spent all their spare time and most of their spare money on gum.

The technical staff grew suspicious and found a trace of sugar gave each stick a food value of about two calories—an insignificant amount, but thenceforth gum was limited to two packs daily. Men even licked the inside of the wrapper for any trace of sugar.

By the mid-point of the experiment in May the men had lost an average of 27 pounds and the scales no longer provided an accurate measure of starvation A man might not lose weight for a week, then suddenly drop 3 or 4 pounds. Dr. Keys attributed such irregularities wholly to variations in the water content of the subject's body.

In starvation, it is typical for fluids to seep into the abdomen, ankles, and under the eyes—a condition known as edema or dropsy. These fluids made the real weight of the subject a matter of guesswork.

At any rate, loss of weight slowed down and so did energy output. The men began to reach a physiological equilibrium at a 1,750-calories level.

Even before the experiment was half over, the hunger strain made special precautions essential. One subject, in a pre-experimental state of mind, fainted while sprinting for a streetcar. Such faintings became common. So a "buddy system" was organized which provided a constant companion for every man leaving the laboratory. H. I. Z.

(*To be continued.*)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
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7.	Small-pox and its treatment in Vedic Times	0—2—0

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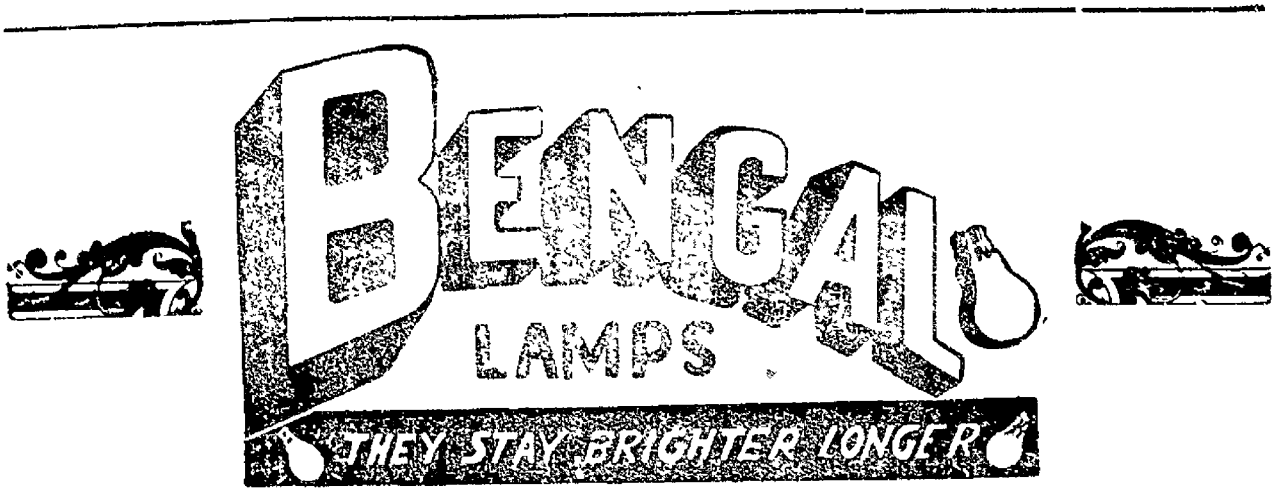

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WHAT HAPPENS WHEN PEOPLE STARVE?

(Contd. from last issue.)

As the experiment moved into its final months, it was astonishing to see the way the human body adjusts itself to adverse conditions. Under the impact of starvation the body can develop adequate ways of protecting itself and maintaining life at a low functional level. Tests and measurements bear this out.

The semistarved body is like a car running on three cylinders. It lacks power, pick-up, smoothness—but it runs. All essential organs make a new adjustment. Temparature drops from a normal of 98 6 to an average of 95,8, like a thermostat set lower to conserve fuel.

Oxygen consumption drops a third, since there is less fuel to be converted into energy The sugar content of the blood is lower, as if the body were reluctant to diminish its low reserves by making a normal supply available for immediate use.

X-ray measurements showed that the men's hearts actually shrank in size, and the pulse, normally about 72, dropped to half normal or less Yet circulation remained adequate to meet the lowered energy requirements.

Naturally, the men were not as fit as before. The standardized work tests became intolerably difficult. Simple strength declined only about 10 per cent, but endurance on short heavy tasks dropped 50 per cent or more.

No one lasted even a minute on the treadmill. Dr Keys adds the significant statement that men who were most fit initially showed the greatest deterioration during starvation.

Speed reactions were affected little by starvation. And even muscular co-ordination did not suffer much. In short, the body held its own as long as there were no demands for heavy work output. That, the weakened body just couldn't take.

Intelligence—the kind measured by intelligence tests—seems unaffected by starvation. Both Dr. Brozek and Dr. Guetzkew staff psychologists, were quick to add an important qualification, the tests measure intellectual *capacity*, and while this capacity seemed unimpaired, its voluntary *use* in prolonged mental work was another matter.

This qualification on the use of intelligence is the clue to a second series of experimental results. *Starvation alters personality* It produces marked changes in behaviour, emotions, initiative, and social concern.

Intelligence may be unaffected by starvation, but if loss of initiative, interest, and awareness isolates the subject from the world around him, the effect is as devastating as if the mental faculties were themselves impaired. The best mind in a starved body isn't worth a nickel!

Apathy and depression came with bodily weakness. Men felt old in body and mind. They dropped all social activity. Just the task of being polite and attentive seemed "too much work."

Food became the sole interest and preoccupation. No pin-up girl could compete with a dish of plain macaroni.

Diaries reveal voluptuous gastronomic dreams, and night-mares in which the volunteer is tempted by delicious pastries and desserts. Just as he is about to succumb, he awakens in a sweat, realizing with a grateful prayer that he has not betrayed his responsibility after all!

And so, even though vital organs and processes were unimpaired, six months of semistarvation reduced normally healty men to week, irritable, lean creatures, socially and economically ineffective.

Looking back over the experiment, Dr. Keys thought it fortunate that the dietary level had been established at 1,750 calories. "A few hundred calories less," he said, "and we might have had serious health complications with permanent after-effects." Thousands in Europe cannot even hope for 1,750 colories!

During the experiment, all the subjects received practically the same food. When starvation ended, last July 30, the men were shifted to four different recovery diets to test the relative effectiveness of each.

All continued to receive the basic 1,750-calories ration of bread turnips; macaroni, and a suggestion of meat. Supplements were added. A. minimum group recieved an additional 400 calories daily; other groups received multiples of that amount.

The extra food was of the same type as the basic diet. Some in each group received pills of concentrated proteins and vitamins, while the rest

(Continued on page 6)

ROOM FOR ONE MORE

The Bishop of Hereford was once being patronized by a great lord who talked very insolently.

"I never go to church," boasted the lord, "Perhaps you have noticed that, Bishop?"

"Yes, I have noticed it," answered the Bishop gravely.

"Well, the reason I don't go is that there are so many hypocrites there."

"Oh, don't let that keep you away," said the Bishop smiling blandly. "There is always room for one more, you know!"

MINISTER'S TEST

A minister wound up the services one morning by saying, "Next Sunday I'm going to preach on the subject of liars. And in this connection, as a preparation for my discourse, I should like you all to read the 17th Chapter of Mark." On the following Sunday, the preacher rose to begin, and said, "Now then all of you who have done as I requested and read the 17th Chapter of Mark, please raise your hands." Nearly every hand in the congregation went up. Then said the preacher, "You are the very people I want to talk to. There is no 17th Chapter of Mark!"

2 MINUTES OF PEACE

One of the questions in the examination was this: "What is the significance of the eleventh of November, 1918?"

A member of the class responded: "On that day the Armistice of World War I was signed, and there have been two minutes of peace each year since."

SHAW'S MANNERS

In reply to an invitation to lunch with Lady Randolph, George Bernard Shaw wired: "Certainly not; what have I done to provoke such an attack on my well-known habits?"

Lady Randolph sent another telegram:

"Know nothing of your habits; hope they are not as bad as your manners."

THAT HUNGRY

A hungry-looking tramp stopped at a farm house and asked for food. The good housewife directed him to the back porch where she brought him a generous plate of victuals.

As he sat there enjoying the handout, a little red hen dashed by playing tag with a rooster. As the rooster approached, the tramp tossed a piece of bread in his direction. Putting on all brakes, the rooster brought himself to a dead stop and greedily swallowed the bread. The tramp, shaking his head, said: "Gee! I hope I'll never be that hungry!"

THIRD PARTY RISK

Wisest advice for motorists came from a truck driver who drove 100,000 miles without an accident: "Drive as if every other driver were a blithering idiot."

JUDGE LINDSEY & PROHIBITION

"I see you're drinking coffee, Judge," some one remarked to Ben Lindsey on a hot summer's day, "Why don't you try something cooling? Did you ever try gin and ginger ale?"

"No," said Judge Lindsey. "but I've tried several fellows who have."

JAPANESE TRUTH

It is said that the Japanese inspire no more confidence in each other than they do in the citizens of the rest of the world. Two merchants of Tokyo once met at the railway station.

"Where are you going?" asked the first one. His friend hesitated, then said, "To Kobe."

"Oh, you liar!" said the first one angrily "You tell me you are going to Kobe to make me think you're going to Osaka, but I have made inquiries and I know you are going to Kobe!"

UNGRATEFUL

In some parts of Mexico hot springs and cold springs are found side by side. The women often boil their clothes in the hot springs and rinse them in the cold springs. A tourist who had been watching this procedure remarked to his Mexican friend, I guess they think old Mother Nature is pretty generous."

"No, senor," the other replied. "There is much grumbling because she supplies no soap."

The Rationalist.

Monday 19-8-1946.

THE RESERVE BANK GOVERNOR

II

And having flooded the country with some Rs. 1,200 crores of such flimsy currency, which are by themselves quickly perishable, a bomb-shell, or lighted torch, in the form of a Demonitization of Rs. 1000 notes order is dropped into the heap, creating widespread panic. We ask Governor Deshmukh to think over the ethics of such a thing, some time when his preoccupations permit him. He may also think out whether the act did or did not aggravate the already existing inflation in the country.

And while the nation itself is treated like this by the bank of the nation, it has been good enough to hand over Rs. 1694 crores of gold sterling to Great Britain. Sir Deshmukh states, ' The fall in income as compared with last year's by over a crore of rupees is partly due to the reduced yield on our sterling investments, resulting from the reduction of the rates on treasury deposits and Bills in England effected in October 1945, although our total sterling investments stood as on 30th June 1916, at Rs. 1,694 crorers, as compared Rs 1,422 crores at the end of the previous year."

It means that in June 1915 the Bank had Rs. 1,422 crores in sterling in the British Treasury ; in October that year that Treasury reduced the rate of interest on the investment : nevertheless between October and June 1946 the Bank actually increased the investments by another Rs. 272 crores of good money, and got nearly Rs. one crore less in income therefrom !

As a report of bank management how does it sound in our readers' ears? We are too speechless to make any comments ourselves.

And yet Sir Deshmukh is pleased to find fault with other banks. He observes, "In the interests of Indian Banking it is still necessary to emphasise the need to eradicate practices which are likely to undermine its strength, such as the acquisition of control of non-banking companies, interlocking of banks and other concerns, development of indiscriminate branch banking, and the undesirable manipulation of accounts. No Government or Central Bank can keep a complete watch over the day-to-day activities of Banks. Government have however entrusted far-reaching powers of inspection to the Reserve Bank, and these the Bank is determined to exercise so as to detect and eliminate unhealthy practices at the earliest possible stage."

How beautiful !

The country however does not see that banking wisdom is concentrated in the Governor of the Reserve Bank and his Deputy Governors. Instead of assuming that it does, and that the Managers of all other banks in the country are ignoramuses or delinquents whom his Inspectorate should keep under control, Governor Deshmukh may re-read his own report of the Reserve Bank and investigate how many fundamentals of banking and currency it has obeyed and how many it has violated. Example is better than precept, and it behoves the Reserve Bank to show by its own working the methods of good, safe, and efficient banking.

To practise their own precepts is essential for those who are charged with the role of imposing their precepts on others. Their ex-

ample will be proof of the worth of the precepts and procure them the required respect and obedience. Otherwise the precepts will carry no conviction, and the obedience will only be superficial and evasive.

Producing notes that are unfit to be handled, and coinage in as debased a metal as possible, and transferring all gold out of the country at somebody's behest, is no great banking. The Reserve Bank can hardly get any credit from any of this.

At the time when the Reserve Bank took its birth, gold was Rs. 34 per tola, and silver was about Rs. 60 for 100 tolas. To-day they have risen 275 per cent. And every other article of daily need has increased several hundreds per cent. A year after the war, when things should have come back to normal, the nation has to groan under this state of unbearable blight. What has caused this? And what and who is to bring the remedy? Is it not part of Governor Deshmukh's duty, as Government's monetary expert, to find out the cause of this and inculcate the necessary remedies before the populace goes completely out of control? Is the remedy in increasing prices, endless strikes, increasing salaries, and fresher floods of worthless currency, one after another in endless circles?

When the mercury in the thermometer is rising the wise doctor strives to bring down the temperature, and does not seek to increase the length of the thermometer to suit the rising mercury. The monetary condition of India to-day is in an advanced state of fever, and suffering multi-millions are inclined to ask Governor Deshmukh what he is doing about it.

Editor.

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(*Continued from page 2*)

received identical pills—but these were nutritional duds.

The thought of increased rations carried the men through the final starvation testing. This psycological uplift kept them going even after the new diets were introduced, but both the men and the staff soon realized that the increased food was not going to produce miracles.

Some gained a few pounds; most merely held their own. The surplus fluids were being replaced by body tissue and recovery was probably more rapid than the scales indicated.

Six weeks on the new diets made it clear that recovery from starvation by adding small supplements to meagre diets was no easy matter. *The chances that a diet of 2,000 or 2,400 calories would rehabilitate even a healthy adult seem slim indeed!*

These significant facts were all communicated to Fera, Osrd, Unrra, and the Army, even though the experiment still had six weeks to go. Dr. Keys pointed out that for effective rehabilitation it was imperative to raise calories well above the 2,500 level and to increase the proportion of protein in the diet.

As the experiment drew to a close and the data were more certain, Dr. Keys re-emphasized that in an adult male no appreciable rehabilitation can take place on a diet of 2 000 calories a day.

"The proper level is more like 4,000 daily for some months. The character of the rehabilitation diet is important, but unless calories are abundant, extra proteins, vitamins, and minerals are of little value," he said.

In October, after three months of rehabilitation diet, none of the men had regained his former weight, physical capacity, or fitness. Even in December none was fully restored to performance capacity. Some of the men had received diets of definitely higher caloric value than the average American diet, but even this did not bring health back rapidly.

The experiment at Minneapolis suggests a number of things about the kind of starvation that is typical of Europe and Asia.

Luckily, the human body's automatic protective measures ensure, to some degree, that the starved person *can* be rehabilitated, because vital organs and processes are relatively unimpaired.

But the young and the old face more difficult problems, and children may bear the scars of hunger for life. Because hunger in Europe is coupled with cold, desease, and personal frustration, rehabilitation will be much slower than it was in the experiment.

Perhaps one should differentiate between hunger and starvation. Both are found in Europe and Asia. Hunger does not involve the gross physical effects of starvation, but the pain, emptiness, and persistent desire for food are there.

The irritation and gripping so common during the last weeks of the Minneapolis experiment is typical of hunger.

Anything that weakens our essential social inhibitions is dangerous. Hunger may bring revolution, and starvation will certainly bring chaos to Europe!

The experiment points out another important thing for us at home. Nutrition is not concerned with the stomach alone. Mental effects of hunger and starvation are more critical than physical, as far as this country goes. The body protects itself, but adjustment to normal social living goes.

Just as the human guinea pigs dropped their table manners, their interest in people, and their concern about others, so victims of hunger, to varying degrees, become less than normally useful citizens.

Children are even less fortunate, because learning and habit formation are the core of education. Adjustments that are conditioned by an unsatisfied stomach may always be unsatisfactory adjustments.

The experiment suggests—and educational statistics seem to bear out—the close relationship between family income, adequate nutrition, and advancement in school.

The experiment over, I talked with a volunteer about to go on a thirty-day leave to round out his own rehabitation.

"Would you sign up for another experiment if there were the need?" I asked.

"Certainly, if there were the need," he said. "But do you think we have any need for starvation?"

H. J. R.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

Gospel No. 55. The God who is untouched by limitation or condition is Paramatma the Supreme Soul. The unconditioned sacrificial offering is *atma*. What can jeevatmas do to another jivatma? Pranava (ಓಂ) is the unconditioned Mantra (Holy Prayer). The unconditioned sacrifice is self-sacrifice or self-surrender. (The unconditioned fruit is moksha—soul emancipation and God-attainment). Yaga or sacrifice is the giving or renouncing of a thing in favour of a god—"ದೇವತಾಮುದ್ದಿಶ್ಯದ್ರವ್ಯತ್ಯಾಗೋಯಾಗಃ"

Note.—Scripture—Karma Kanda of the Vedas—prescribes different kinds of sacrifices. In accordance with the fruit desired the particular sacrifice prescribed has to be chosen. The particular deity determined in the Scripture has to be invoked by the chanting of the specific *mantra* prescribed therefor. A particular thing has to be offered as ಹವಿಸ್ to the sacrificial fire. The fruit to be obtained is also conditioned. It will thus be seen that in these sacrifices which are almost all for securing ephemeral objects, all the items are conditioned, namely, deity, ಹವಿಸ್, mantra, sacrifice and fruit. In the case of a *prapanna* who self-surrenders at the feet of the Lord none of the items is subject to any limitation. This Gospel is an explanation of the text—"ಬ್ರಹ್ಮಣೇತ್ವಾವಮಹಸ ಓಮಿತ್ಯಾತ್ಮಾನಂಯುಂಜೀತ." Vide also Gospel No. 29.

Gospel No 56. [This is the Gospel of Tirunagarippillai, one of the 74 Acharyas installed by Sri Ramanuja. This Acharya gives the significances of the six terms of Tirumantra and cites authorities from the Tamil Divyaprabandas. T. M. indicates Tiruvoi-mozhi and T. Tirumozhi]

1. The first word ಅ of *pranava* declares that Isvara is the All-Protector, the All-Master or Sovereign, the sole cause of the Kosmos, and the Lord of Sri.

(a) Isvara is the All-Protector:—(i) "ಆಳ್ಕಣ್ಣಾನಾಳಿಯಾರ್" (T. M. 10-4-3). With disc in hand He protects all. (ii) "ನಲ್ಕಿತ್ತಾರ್ಕಾತ್ತಳಿಕ್ಕುವರ್ಪೊಳೆಳುನರ್" (Id. 1-4-5). He of His own grace protects all the seven worlds by bestowing every bliss and healing every ill. (iii) "ಪೊಳಿಲೇಳುಮ್ಕಾವಲ್ಪೂಣ್ಡಪುಕಳಾನಾಯ್" (Tirunedundandakam 10,) The Lord who is praised as the Protector of the Seven worlds. (iv) "ಮೂವುಲಕಮ್ಕಾವಲೋರ್" (T. M. 2-8 5.) He is the Protector of the three worlds created by Him.

(b) Isvara is the All-Master (ಸರ್ವೇಶಿ).—(i) "ನೆಡಿಯೋಯ್ತ್ತಲ್ಲತುನಡಿಯತೋವುಲಕು"— (Tiruvasiriyam). Is the world under any one other than the Lord? (ii) 'ಉಲಕಮ್ಮೂನ್ರುಡನ್ವಣಙ್ಗ" (Id. 3). The three worlds bow to the Lord. (iii) "ಮೂವುಲಕಮ್ತೊಳುತೀತ್ತುಮ್ವೀರಡಿಯಾರ್" (T. M. 3-8-1). O Lord, the possessor of the Holy feet which are praised and resorted to as their refuge by the three worlds. (iv) "ಯಾವರುಮ್ವನ್ದಡಿವಣಙ್ಗ ಅರಙ್ಗನಗರ್ತುಯಿಲ್ವನ" (Perumal Tirumozhi, 8-10). O Lord who is reclining in Aranga-nagar (Sri Rangam) to facilitate every one to come and worship your lotus feet.

(c) The Lord alone is the cause of the universe:-(i) 'ನಾವಿಕ್ಕಮಲಮುತಙ್ಕಿಳಙ್ಗೆ." (T. M. 10 10-3). O Lord, the root-cause of the navel-lotus which is the cause of Brahma, Rudra and Siva. (ii) "ತಾನುಮ್ ಶಿವನುಮ್ ಪಿರನುನುಮಾಕೆಪ್ಪೈತ್ತತನಿಮುತಲ್," (Id. 8-884). He is the root cause in the form of Brahma, Vishnu and Siva. (iii) "ತೇವರುಲತೋಡುಯಿರ್ಕಡೈತ್ತಾರ್" (Id. 4-10-1). The Lord created the devata class, the worlds and all other beings. This verse declares that the Lord alone is the cause of everything. (iv) ನನ್ಮೈಪುನಲ್ಪಣ್ಣಿ ನಾನ್ಮುಕನೈಪ್ಪಣ್ಣಿ." (Id 7-5-4). The Lord at first created the waters, Therefrom He evolved Brahmanda and created Brahma (Vide Manu 1-8-8‡.)

(To be continued.)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

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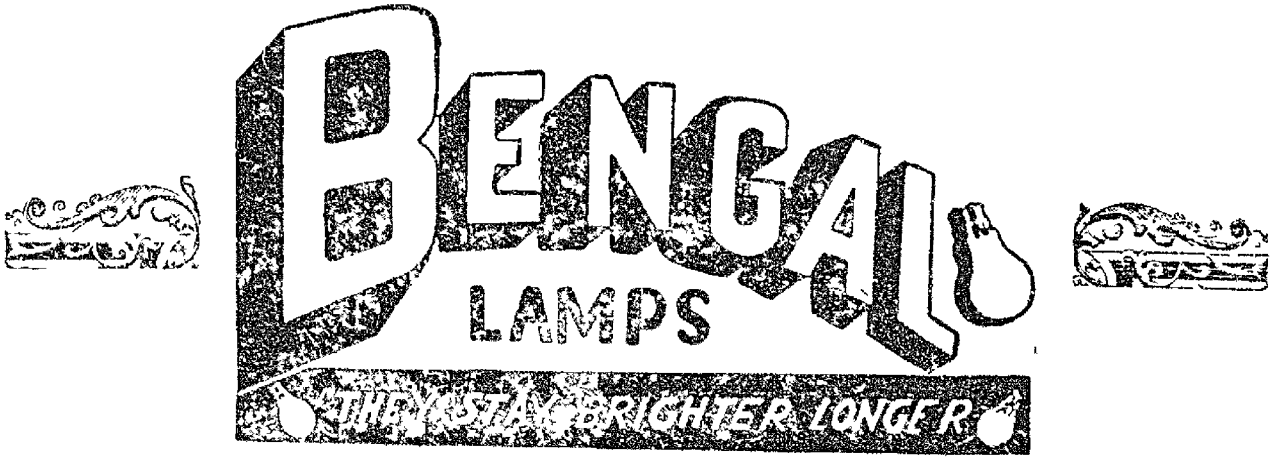

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25 DAYS WITHOUT FOOD

I was very ill. My life was despaired of by three doctors. Two leading men suffering from the same complaint were subjected to an operation and died at same time. writes the Rev. Walter Wynn, Minister of the Chesham United Free Church.

It was suggested that I should undergo a fasting cure, but I laughed at it. I regarded fasting as quackery and rubbish, but as a last hope consented to try the experiment.

At the end of 24 hours I suffered intolerable hunger. The expert begged me to "stick it" for another 24 hours, and did. On the third day my appetite began to leave me and I thought it meant death. After that I felt no more hunger till the end of my long fasting of nearly two months.

As the days passed I discovered that great change was taking place in my body. I began to lose weight fast (when on my back or feet I had not seen my toes for a long time), but I began to walk and actually had a desire for manual labour. I did hard work in my garden for several hours every day and I wrote a book of 100 pages.

After eight days I began to feel weaker, but lighter, happier, and totally free from pain.

Towards the end of my fast I began to feel that eating was a ridiculous waste of time. The body could survive with dignity on water, fresh air, sunshine, and the optimism of the Book of Psalms.

But by the 52nd day I was inclined to think that there was a mistake somewhere in this philosophy. Emerson says there is a crack in everything God has made. There was in my appetite that day. It developed into an earth-quake in the stomach. I felt the need of a large mutton chop. I could have dined continuously for half a day.

I compromised with a milk diet for two days and then tried some ham sandwiches. But I had eaten too much and suffered for disobeying orders.

My fast has not made me a faddist or extremist. I have a great reverence for the medical profession and believe that meat and alcohol have their proper uses, though personally I abstain from both.

The effect of the fast on my taste has been to give me a new delight in fruit salads. My palate has become much more sensitive and I now appreciate all kinds of food as I never did before. I was especially astonished to find that water, which most of us find tasteless, varies as much as wine or spirits, and has, if your palate is sufficiently educated, as exquisite a flavour.

Throuhout my fast I smoked a pipe and enjoyed tobacco as I had never done before.

For the guidance of those who contemplate a fast for the figure I may add that I lost about two pounds a day. I weighed 14st. 5lbs. when I went in and about 10st. 6lbs. when I came out. Afterwards one approaches normal fairly quickly and I am now 12st.

My experience has taught me that we live in too much of a rush and give the body a chance to accumulate poisons. We are tired, weary, exhausted, or in pain. Give the stomach a rest, however, and gradually the forces of nature cambine in throwing out the poisons. The body will live very healthily on plenty of water and a few oranges a day. Water and oranges are two miraculous foods—a fact that only a fast reveals in its fulness. The mind begins to clear and a sense of wonderful lightness ensues. Walking becomes an ecstatic pleasure; insomnia vanishes; and such diseases as rheumatism, sciatica, and bronchitis cannot last long under a fast.

But in the course of a fast a very mysterious sensation persistently seizes the mind. The patient begins to suffer from a vision of approaching death —a pure delusion. People do not die through drinking water but through drinking poisons.

My fast proved the greatest revelation of my life. I believe that every form of disease, taken at the start and treated not by a fanatic or a faddist but by a man of scientific knowledge, is bound to be conquered and that the greatest sufferers can pass into the sunshine of glorious health!

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

DR. SIR A. RAMASWAMY MUDALIYAR,. K.C.S.I., LL.D.,

The new Dewan of Mysore, Dr. Sir A. Ramaswamy Mudaliar, K.C.S.I., LL.D., was the recipient of an Address on the 17th inst. at the Rangacharlu Memorial Hall, Mysore. on behalf of the citizens. The Address expressed appreciation of the appointment of a man of his talents and experience as Dewan by His Highness The Maharaja, and hoped that they would stand him in good stead in understanding the problems of the State and its people, and in achieving their prosperity during these troublous years.

Sir Ramaswamy Mudaliar, responding, observed that he had not accepted the Dewanship in a spirit of enjoyment, that his past career was proof of the earnestness with which he would strive to fulfil the duties expected of him, and that what experience he had gained in his many-sided engagements during recent years would be used for the benefit and in the service of Mysoreans.

Referring to one or two points referred to in the Address, he said that the Retrocession of the Bangalore Cantonment to the Durbar had practically reached the final stages, and that before long there would be no part of the State of Mysore which would be excluded from the Rulership of His Highness. He also declared that he felt that Mysore, being the capital of the State, should not be left to occupy a place subordinate to Bangalore, that the latter was a cosmopolitan city, whereas the true genius, spirit and culture of the State was represented in the Mysore City, and that therefore he proposed to raise it to its true importance in the administration. He added that though a town-bred man it would be his endeavour to improve the condition of villages as an organised part of the administration.

After the above function Sir Ramaswamy Mudaliar presided over a second function at which the citizens expressed loyal greetings to His Highness, and felicitated a number of persons on whom His Highness had been graciously pleased to confer titles and Public Service Medals in the recent Birthday Durbars.

ALLIES UNDER WATER

Off the coast of Queensland a common sight is the battle between the shark, the sword-fish and the whale. The strategy of the battle is that the shark engages the face of the whale and prevents it from diving, whilst the sword-fish attacks the belly and cuts it to ribbons until the whale dies. The sword-fish then cuts out the tongue of the whale, which the shark takes as his share of the spoils, whilst the sword-fish takes the rest!

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The Rationalist.

Monday 26-8-1946.

"PEACEFUL"

There are some words in the English language which are oft uttered but least found. Honesty, Truth, Peace are words which every one loves to use, but which are rarely found in practice.

Every man however crooked and corrupt looks upon himself and claims to be honest and straightforward. Honesty is held out before mankind as the best policy, but in actual practice dishonesty is the prevailing rule in all walks of life.

Truth is claimed by every man who speaks, but in fact the family man, the lawyer, the doctor, the merchant, the politician remain as distant from it as possible. False news, false evidence, false measures, and false arguments are the order of the day. Either a man himself denies what he has said: or another man denies the truth of what he has said, and mostly falsehood and deceit carry the world through. Truth is kept hidden by words, as the sunbeam is kept hidden behind clouds.

Another much abused word is Peace. Warring politicians, warring States, warring nations keep the world devoid of peace, permanent peace as well as temporary peace. Either there is a regular war, part-blown or full-blown, or there is preparation for war, going on openly or covertly.

There is a Peace Conference going on in Paris now, a year after the war was said to have ceased. All the men there are big men and nations' leaders. They all purport to be working for Peace, but they are all fighting with each other. Bevin, Byrnes, and Molotov sitting at table are like three guns facing each other. The Sub Committees are uproarious and inconclusive. The Full Session is always charged with electric atmosphere. Warring words and clashing interests destroy all chances of agreement, tacit or otherwise, and the right to war and desire to wage it remain ever present in the back-ground like the water-mark on a sheet of paper.

While the Peace Conference is sitting, and Chief Stalin declares that Russia's sole desire is to establish World-peace, armaments are said to be speeded up in the Russian Zone of Germany, Jugo-Slavia has already begun fighting, Britain is sending Indian troops to Iraq, Palestine is a shambles, either because the Jews are bad, or because the English Mandate has failed, the Dutch are massing strength in the East Indies, and China is being split in two as though with a butcher's knife.

In India two much abused expressions in current times are Peaceful observance of certain days, and Peaceful strike and picketting. Power proud, misguiding, and brutal leaders, to show their power or keep up their power, urge mobs to observe some Day. You may not observe Ekadasi, or Amavasya, or Krishnashtami or Ramanavami, or Rumzan, but you are asked to observe Subhas Day, August Day, Kashmir or Hyderabad Day, or Pakistan Day. The instigator is safe at home, eating, drinking, or sleeping, but somewhere useful lives are cut off before the day closes, women are widowed, and children are orphaned!

In the most recent instance, Mr. Jinnah's August 16th Day observance, 3, 4, or 5 thou-

sand men have been wantonly murdered, their wives and children ruined, untold thousands are wounded and maimed for life, and many thousand murderers are roaming loose in society. But Mr. Jinnah has no tear to shed. His conscience is innocent as a child's, and pure as a virgin's. M. K. Tyagaraja Bhagavathar and N. S. Krishnan were also equally innocent, but a Judge and Jury found them culpable.

If political leaders hold human lives so cheap why not they kill themselves and show that one life more or less does not matter? Political greatness is but short-lived, and the body of the politician mingles with the dust and his name passes into oblivion just as any other man's. Then why try to gain it by shedding other people's blood?

Then, a man has got the right to work, or not to work and go on strike if he is not satisfied with the terms. Any industry or other employer can only pay a man according to his rank, and according to its means. If he is not satisfied he is entitled to leave. But he cannot prevent other men from seeking to work and earn their livelihood, under the guise of "peaceful picketting". It is not the wage-earner's right to brow-beat the employer, coerce the Government, and thwart other members of society. A Government which permits all that is foolish, and the nation concerned is doomed.

Thus we see that the national leader, the political leader and the labour leader all talk of peace in order to deceive the world, and that at heart they are all in reality callous homicides.

Editor.

ADDRESS TO DEWAN

The Mysore Merchants' Association presented an Address to Dr. Sir A. Ramaswamy Mudaliar, Dewan of Mysore at the Rangacharlu Memorial Hall, Mysore, on the 18th last. After invocation and an interesting Dance-recital by the Krishna Lalitakala Mandali, there were scenes from Moliere's "Flying Doctor" by Messrs. M. S. Chelava Iyengar and Party, and Veena recital by Sri Neelamma Kadambi. The President of the Merchants' Association presenting the Address paid eloquent tribute to Sir Ramaswamy Mudaliar's distinguished career and observed, "In the counsels of the Paramount Power your advocacy of the country's cause had all the subtlety and strength of that great Indian Patriot, the late Mr. Gokhale, whose gifts of oratory and debating skill have reached levels of still higher excellence in you." Replying the Dewan observed that during the last 7 or 8 years as Commerce Member and Supply Member of the Viceroy's Council, he had become deeply conversant with India's internal as well as external trade conditions and industrial needs, and that experience he would seek to utilise in the commercial advancement of Mysore.

He observed that Indian political conditions were passing through a crucial phase, and that the next six months would be a period of anxious thought to every one in the country. The more important States like Hyderabad, Mysore, Baroda and Travancore would have to watch the course of progress carefully and guide the interplay between the respective interests of British India and of themselves. He added that the composition of the State's representation to the Constituent Assembly was under consideration, and that as he was a non-official political worker himself, he would certainly associate a due share of non-officials in the State's delegation. In conclusion he thanked the Merchants' Association for the very enjoyable function.

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4. If required, candidates must be prepared to be interviewed at their own expense.

5. Applications should be addressed to the Registrar, University of Mysore, Mysore, and sent so as to reach him on or before 21st September 1946.

D. S. GORDON
Registrar.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue.)

(d) The Lord is the Consort of Sri:—(i) "ತಿರುನಾರಣನ್" (T. M. 4-1-1, 3-7-4 etc.) Narayanan who is always inseparably with Sri. (ii) "ತಿರುಮಕಳ್‌ಶೇರ್ ಮಾರ್‌ಪನ್" (Id. 7-2-9). Possessor of breast wherein Lakshmi took Her abode as the happiest place for her. (iii) "ತಿರುಮಾಲ್" (T. M. 8-7-11) The Lord of Sri. This term occurs in very many places.

2. The rising of ಶೇಷತ್ವ is declared by the latent dative of ಅ (ತಾದರ್ಥ್ಯಚತುರ್ಥೀ) (i) "ಪೊರುಳಲ್ಲಾತ ವೆನ್ನೈಪ್ಪೊರುಳಾಕ್ಕಿಯಡಿಮೈಕೊಣ್ಡಾಯ್" (T. M. 6-7-8). I was so ignorant as not to know you or myself and was as it were non-existent and you made me know you and myself and further was pleased to accept service from me. (ii) "ನಾಟ್ಟನಾಯೆನ್ನೈಯುನಕ್ಕುಮ್ಮು ತೊಣ್ಡಾಕ್ಕ" (T. M. 8-10-9). What you (the Lord) did first was to plant me as your servant to render consecrated service. (iii) "ಇನ್ರೆನ್ನೈಪ್ಪೊರುಳಾಕ್ಕಿ" (T. M. 10-8-9). This day He made me a substance, that is, hitherto I was as it were non-existent, now he made me know Himself and myself (further He placed Himself inside me.) (iv) "ಅಡಿಯೇನ್ ಪಿರನ್ದೇನ್." I am born your servant,

3. The second word—the emphasiser—declares that the chetana by dropping allegiance to others is entirely at the disposability of God alone as He pleases and is ineligible for being used by any one else (ಶೇಷತ್ವಾನ್ಯತರ ನಿವೃತ್ತಿಪೂರ್ವಕ ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ). It also declares the Lord's Mastership to which none else is eligible.

(a) ಅನನ್ಯಶೇಷತ್ವನಿವೃತ್ತಿಪೂರ್ವಕ ಅನನ್ಯಾರ್ಹ ಶೇಷತ್ವ—(i) "ಮತ್ತಾರುಮ್ ಪತ್ತಿಲೇನ್ ಆತಲಾಲ್ ನಿನ್ನಡೈನ್ದೇನ್" (T. M. 8-10-5). I do not consider any others as my relation; I have no one who pities about my loneliness; I am without any support and therefore I have sought refuge in your lotus feet. (ii) "ತಾಳ್ವಿಮತ್ತೈಜ್ಞುಮ್ ತವಿರ್‌ನ್ದು ನೀತಾಳಿಣೈಕೀೞ್‌ವಾೞ್ವಿ." (T. M. 3-2-4). Renouncing all desires in every thing other than you and prospering under the pair of your lotus-feet, (iii) "ಮತ್ತೋರ್‌ತೆಯ್ವಮೆಞ್ಞೇ ಉನ್ನೈಯೇ ಮನತ್ತುವೆತ್ತು" (T. M. 6-3-5). I will not think of any other god as my refuge. By mere not protesting I kept you, the All-Supreme, in my heart and thereby obtained an unobtainable gain, namely freedom from rebirth.

(b) ಅನನ್ಯಾರ್ಹಶೇಷಿತ್ವ of God—(i) "ವೇದನಿನ್ರವಿನ ನುಕ್ಕುಮ್ ಪಿರಮ್ ತನಕ್ಕುಮ್ ಪಿರಕ್ಕುಮ್ ನಾಯಕನವನ್." (T. M. 4-10 4). Sarvesvara who is established by the flawless and self-valid Veda, is the Master of Siva and Brahma to whom some attribute ಸರ್ವೇಶ್ವರತ್ವ. (ii) "ವಾನವರ್ ತಮ್ಮೈಯಾಳುಮವನ್." (T. M. 8-6-4.) Indra who rules over the devas, Brahma the four faced God and Rudra with his matted hair indicative of his eminence in austera penance, dropping their egoism and mineness, meditate on the lotus-feet of the Lord who is the All Master and engage themselves in His praise. (iii) "ನಾನ್ಮುಕನುಮ್ ಇನ್ದಿರನುಮ್ ಮುತ್ತೀಯುಮರರುಮ್ ಎಲ್ಲಾಮ್." (T M. 1-9-10.) Rudra who has the crescent moon as his head-ornament, the four-faced god Brahma, Indra, and the other devas, seek refuge at the lotus-feet of the Lord and worship Him who is the All-Master. (iv) "ತಾಮೋತರನುರುವಾಕಿಯುಶಿವರ್ಕುಮ್ ತಿಶೈಮುಕರ್ಕುಮ್ ಆಮೋತರಮರಿಯ" (T. M. 2-8-12.) Even Siva and Brahma who are ಶೇಷ to the All-Master whose body they are, are not capable of knowing God in his true aspect.

4. ಮ the third word of *pranava* declares the intelligence and bliss of *atma*, his being the seat of knowledge, his being distinct from prakriti, and his being eternal.

(To be continued.)

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D. S. GORDON,
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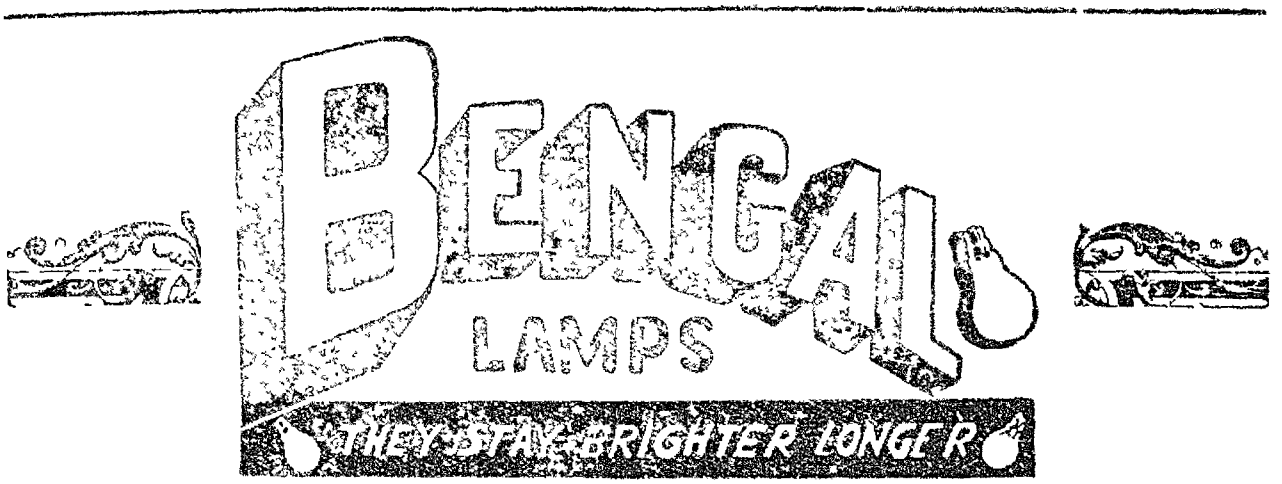

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VORONOFF AND REJUVENATION

"I have already produced the 'super-sheep.' Some day we may be able to produce the 'superman.'

We were seated in the Hotel Claridge in Paris. Professor Voronoff, as he described recent successes with his gland-grafting operations for "rejuvenation," was patting a little dog tenderly with his long, tapering fingers. He looks more at home in the salon than in the laboratory," says George Sylvester Viereck.

"Professor Steinach told me in Vienna," I said, "that he was experimenting not only with the sex gland but also with the pitu tary, in order to restore youthful resilience to the ageing organism. Are your efforts confined to sex glands?"

"They are the vital force regulating all physiological processes," Voronoff replied, "They are the batteries from which other glands draw their strength. I transplant other glands of internal secretion only to meet a special deficiency."

"To what extent does your operation lengthen human life?"

Voronoff shrugged his shoulders. Like Steinach, he is unable to answer this question.

"What," he asked, "is man's age? Recently a man died at the age of one hundred and ten. Another man in Scotland died at one hundred and forty My operation is too young and our lives are too short to test its full effect on longevity.

"We can test the effect of the transplantation on animals. The operation seems to increase longevity by twenty-five per cent but youthful vigour and efficiency are prolonged almost until the period of dissolution. A long and vigorous active period is followed by a brief period of enfeeblement and old age.

"The ordinary sheep grows old at the age of ten. Its old age lasts four or five years. Twelve of my sheep, grafted with glands from young monkeys have now lived to be twenty Their youth was prolonged four or five years beyond the normal. Then they died, suddenly in five days. The period of senility, in other words, was reduced from five years to five days. This may be prophetic of what can be accomplished for man.

"The transplantation, in any case, gives man more vigour to resist illness. Most people die prematurely because their weakened bodies cannot ward off the attack of micro-organisms. They succumb to influenza, to pneumonia, and so on, before their race is run."

VIGOUR IN OLD AGE

"What is the best age for humans to submit to transplantation?"

"Under ordinary circumstances, the operation should not be postponed beyond the age of sixty. After sixty, no matter how hale a man's appearance may be, the downward trend begins Old age inevitably starts at sixty."

"What is the principal effect of your operation?"

"Increased brain power and increased physiological vigour. At sixty, sex is no longer appreciably affected by the transplantation. But muscular power and brain power may still be invigorated. The particular gland I use for transplantation is universal in its effect."

"Is your operation always successful?"

"No, but the percentage of failure is small. Hardly more than three to four per cent of all transplantations fail to increase the brain and body vigour. The re-activation of sex is the least important aspect of rejuvenation."

"It seems to me that in view of the difficulties of obtaining a supply of monkeys to provide gland-tissue the Steinach operation, which depends upon no resources except those of our own bodies, would be more feasible."

GLAND-GRAFTING FOR WOMEN

"The Steinach operation," Voronoff replied, "is excellent so far as it goes. It makes the gland more efficient, but it does not give us more strength. If you feed an old horse well, he can do more work with the remnant of his strength but he does not become a young horse. Steinach improves the old horse. I yoke a young horse with the old."

"If the efficiency of the glands in question is thirty per cent of the maximum strength, we can maintain that efficiency by the Steinach method. We can extract the utmost work from these remnants but you cannot expect thirty per cent to do the work of one hundred per cent no matter how stimulated. That is the reason why I supply a new gland, which, together with the old, should be able to function at par."

(To be continued)

SWEARING TO TRUTH

Witnesses at the Nuremberg trial take a short but impressive oath—specially prepared for the occasion. And so another form of oath has been added to the list, though the wording has not been published, says a Magistrate.

Clerks of courts, especially those in sea-ports where many nations intermingle, have to be ready with the appropriate form according to the faith or nationality of the witness.

When a Buddhist recently appeared before me in the witness-box, this is the oath, through an interpreter, that he swore:—

"I declare, as in the presence of Buddha, that I am unprejudiced, and if what I shall speak shall prove false, or if by colouring truth others shall be led astray, then may the three Holy existences, Buddha, Dhamma, and Pro Sangha, in whose sight I now stand, together with the Devotees of the twenty-two Firmaments, punish me and also my migrating soul!"

SOLEMN CEREMONY

To a Chinese witness a saucer is handed. Solemnly, he kneels and breaks it into pieces. Then he declares:—

"I tell the truth and the whole truth. If not, as that saucer is broken, may my soul be broken like it!"

As an alternative I have known cases in which a candle has to be lit and placed before the witness. He is told to blow it out and to say:—

"If I fail to speak the truth, may the light of my soul be extinguished like that of that candle."

The Parsee swears on a holy book, the Zend-Avesta. Should a volume not be available there is an alternative ceremony. A piece of string is bound around his wrist and becomes a "holy cord." The witness then says:—

"I swear that the evidence which I shall give shall be the truth, by God, God omnipresent, and God omnipotent, the God Almighty."

An Arab witness puts his right hand upon his forehead. He places his left hand upon his back. Then he slowly bends and brings his lips into contact with the Koran. After a few seconds the clerk asks: "By the ceremony that you have just performed are you bound by your conscience to speak the truth, the whole truth, and nothing but the truth?" When he answers in the affirmative, the taking of his evidence begins.

A Jewish witness takes the oath on the Old Testament with his head covered. Time was when he wore his hat, but now he often puts his left hand on his head—or even a piece of paper. One London court keeps a cloth skull cap for the purpose. It seems to fit all heads!

Until comparatively recently a witness had to kiss the Book, and although it is no longer necessary many witnesses still do so.

A witness is not allowed to wear a glove while taking the oath. There is no statutory authority for such a prohibition, and the practice is one of custom, as is so much of our judicial procedure. It is probably a survival of the ancient corporal oath, as it was termed, as the witness "touched *with his hand* some part of holy Scripture"

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Monday 2-9-1946.

SO AT LAST

Going to Press on the 2nd. we cannot well avoid saying something about the National Government which is to come into being on that day in the Administration of India.

It was just 60 years ago on the 28th December 1885,—when Mahatma Gandhi was as yet just school-boy Karamchand, and Pandit Nehru's soul was still occupying another body,—male or female,—some politically minded Indians, without distinction of caste, creed or nationality,—the Pilgrim Fathers of Indian Nationalism,—assembled in Bombay, and on the motion of Allan O'Hume, S. Subramanier and K. T. Telong, chose W. C. Bonnerjee to the Presidentship of the First Indian National Congress, and, demanded a Royal Commission to enquire into the working of Indian Admisistration, and asked for the abolition of the India Council.

The earth has had to go 60 times round the sun,—like a young lady in quest of children circumambulating the peepul tree,—before the India Council could be abolished, and the Indian Administration could be Indianised! But at long last that day has dawned.

Mahatma Gandhi must really be very pleased. He has at last found that his various slow-cure medicines, non-violence, non-co-operation, satyagraha, fasting into death, and quit India, have not been duds, but have at last brought the patient to a semblance of health He has lived to see a National Government established, and to see his favourite political son, Pandit Jawahar, holding the baby at the baptismal font, and his dear Archangels, grim Patel, gaunt Rajendra Prasad, and astute Rajagopalachari and others holding the reigns of administration.

The Sun, in Indian mythology has got seven horses and one maimed postilion. But the Indian National Government has got 14 postilions for 14 Provinces!

Pandit Malavya, beloved of the nation in his day,—but now old and decrepit despite rejuvenation,—is almost maudlinly delighted, and sends a gushing message to his young fellow citizen who is assuming the mantle of Premiership. Congratulations have also come from Laski, Cripps and Brockway, from Viet Nam, the Ceylon Council of Ministers, U.S.A. Secretariat, Dr. Evatt, and Dr. Soekarno. Dr. Soekarno, President of Indonesia, a distant neighbour and a Moslem, speaks of the cultural contacts between the two countries and the indebtedness of his countrymen to Indians.

But Mr. Jinnah, the Indian Moslem, imagines his culture and Pandit Nehru's culture to be poles apart, sees no possibility of common approach, and breathes fire and spits brimstone. Always squint-eyed, always seeking to find flaw, always trying to over-match the other party, he has petrified himself into a dogmatic, unsocial and domineering politician. With fox-like intelligence he wants a lion's share of everything. In the third week of June when the Congress did not want to enter the Interim Government under the terms then dictated by the Muslim League, Mr. Jinnah was eager to go ahead and run the whole Interim Government. But now he neither wants to come in and form the Government jointly with others, nor to permit the others to run it without him. Irrational and inexplicable that he is, he wants to boss not only the non-Muslim

majorities, but also the Muslim minorities. Sir Currimbhoi Ibrahim, Sir Mirza Ismail, Sir Shafat Ahmad, and Ali Zaheer are as much Muslims as he, and he has no right to demand to be treated as the sole cock of the walk.

Yet men like Sir Chimanlal Setalvad urge Pandit Nehru to win over Mr. Jinnah. They do not know that if Allah himself should come and stand before Mr. Jinnah, personally or impersonally, Mr. Jinnah would still continue to be intransigent and intractable.

If the Cabinet formation should be by proportionate representation, the Muslims as such, not the League as such, have the right to be proportionately represented. If Pandit Nehru agrees to more than that, and surrenders to them Hindu seats or other minority seats, he will himself be liable to be disowned.

Political leadership is like tight-rope walking. The slightest false-step will make one topple. During the last few months and years, we have seen numbers of great public men tried for treason, beheaded, or imprisoned, or kicked out of public life. Not to mention those of Germany, Italy, France, Japan, Norway and other countries, men like Churchill, than whom nobody did more for England in recent years, and De Gaulle of France get thrown out without compunction. We see what Churchill and DeGaulle are to their countrymen to-day.

Another dissentient voice is Sir C. P. Ramaswamy Iyer. We do not see why the Travancore University should not confer a Doctorate, *honoris causa*, on him —Sir Ramaswamy Iyer says that the Interim Government cannot be deemed a strong one because it does not include statesmen from the Indian States. But not long ago when there was talk of the Parliamentary Mission urging the Viceroy or the S.O.S. to interfere in the internal affairs of Travancore, Sir Ramaswamy Iyer fiercely declared that no such thing was thinkable. Vice versa, how can the Dewans of States be expected to be called in when the British Indian parties at last happen to form a Government for British India?

After all Membership of the India Government is not a great thing. We have seen reigning members of the Viceroy's Council casting hawk-like glances on Native State Dewanships, Bhore, Mitter and Sir Ramaswamy Mudaliar are examples. And Sir Ramaswamy Iyer is already enjoying the Dewanship of a prosperous State.

A Cabinet with Pandit Nehru and Sir C.P.R. in it would be like one horse going towards Bay of Bengal, and another towards the Arabian Sea, and the cart in the end going to Cape Camorin!

We ourselves are not inclined to view the prospect of the Interim Government with unmixed enthusiasm. Party politicians whose sole object is catching votes and whose sole theme is grabbing power, do not often make successful administrators. That is why most of the European countries are in a mess.

In India, to give one instance, Sir Ramaswamy Mudaliar, party politician of Madras, was raised to Cabinet Membership. When he was Commerce and Supply Member during the war, the manufacturers and wholesalers found him an easy prey, and he was wheedled or misled into permitting exorbitant profits to every controlled trade, so that the consumers' prices all shot up and have stayed up all these years, and now the whole mass of Indian humanity is groaning under high prices, causing menacing clamour for higher salaries in every walk of life, and endless strikes bringing society to a stand-still. The Textile Board, Paper Board, Sugar and, Coffee Board, and every blessed Control Board served only to legalise a multiplicity of unheard of profits.

From the back-ground of the Nehru Cabinet it is difficult to hazard what kind of administrators they will prove.

Nevertheless we may cheer them from our corner a few words of caution, which no doubt will provoke

their contempt. But then we would also be free to reciprocate it

When a nation's administration is captured by national leaders, the gain is theirs, not the nation's. If the transfer is tantamount to the transfer of power from King Stark to King Rod, it is of no benefit to the nation. What the nation wants is that life should be made cheaper, smoother and pleasanter than under the foreign yoke. They should not make the noose only tighter and the chains only heavier.

The immediate task before the Interim Govt. is to bring down the prices by 10 to 20 per cent, by cutting down the bloated profits now allowed, by directing the Reserve Bank to bring down the Gold and Silver prices to normal world level—there is no reason why an Indian should pay more for his Gold and Silver than an Englishman, an American, or a South African does,—by removing the excise duties on things like salt, and matches and sugar. This will knock the bottom from the present rabid demand for higher salaries and allay the epidemic of strikes. It must easen the food situation by economising the collection, conservation, transport and distribution of the things concerned.

These two things are the urgent need of the whole nation they touch the common man most acutely, and are in the immediate purview of the Central Government Other wild-cat or Utopian schemes, like Industrialisation, Nationalisation, Asiatic hegemony, may wait for a time. They are. not so simple as they appear on paper or sound on the platform.

And then the Congress High Command, now in the Interim Government, have developed all these years a sort of superiority complex, and a contempt for other people and other people's opinions. There are men in the Provincial Governments, and Indian States Governments,—people like Sir Hidayatulla, Sir Ramaswamy Iyer, Sir Ramaswamy Mudaliar, even Mr Prakasam and the blood and fire Mr Sanjiwady, who may not be persona grata with Pandit Nehru and Mr Patel. These conceits and prejudies should be shed when they take the oaths of office as men leave over-coats in the cloak rooms of theatres and dance-halls, and their relation with all the Provinces and the States and their personalities should be amiable, impartial, just and helpful. They themselves are not Gods out men, just like any others, and as such these are the things that the nation expects of them immediately. We hope the nation will not be disabused.

Editor,

RIGVEDA-

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(Contd. from last issue.)

(i) "ಎಮ್ಮುಕಳ್ಳುಲಗೆಲ್ಲಾಮೊಳ್ಳೀಡಿಲ್ಲೈ". (Nanmukan Tiruvandi, 54) Will the whole world be a price to my knowledge? (ii) "ಒಣ್ಣಾಮಲೈಯಾಳ್ ಕೇಳ್ವನೊರುವನ್ನೈಯೇನೋಕ್ಕುಮುಣರ್ವೆ." (First Tiruvandadi 57). Knowledge or wisdom which looks up to the only one Lord of Her who is born in the beautiful lotus. (iii) "ಯಾತಾನುಮೋರಾಕ್ಕೈಯಿಲ್ ಪೋಕ್ಕು." (Tiruviruttam, 95). Entering some body This signifies that embodyment is not natural to *atma* but is only incidental due to Karma. It is karma bondage. (iv) "ನಿನ್ರಪೊನ್ರೈಯುಣರ್ನ್ದೇನುಕ್ಕು." (T. M. 5-8-5). To me who possess a knowledge of the eternal *atma*, its subtle essence is not known.

5. The middle word ನಮನ್ declares the dropping by *atma* of other means, its ಶೇಷತ್ವ as the body of God, its ಶೇಷತ್ವ to God-servants, and Iswara as the means which is appropriate to the subordinate (ಪರತತ್ವ).

(a) Dropping of other means. ಸಾಧನಾನ್ತರನಿವೃತ್ತಿ— (i) ವನ್ದುಯತುಮಾರರಿಯೇನ್." (T. M. 7-6-6). I do not know the means of approaching you and seeing you. (ii) "ನೋತ್ತನೋನ್ಬಿಲ್ಲೇನುಣ್ಣರಿವಿಲ್ಲೇನ್." (Id. 5-7-1). I know neither *Karma-Yoga* nor jnana-yoga. (iii) "ವಿತಮ್ಬಿ ನಿನ್ರೇತ್ತವಾಟ್ಟೇನ ವಿಲಯಿಲೇನ ಮತಿಯೊನ್ರಿಲ್ಲ್ಯ" (Tirumalai 17). Standing steadily I do not praise you. Nor by bodily action do I perform ಅಂಜಲಿ. I am so ignorant as not to know the existance of God. (My heart is as stiff as iron). In this verse the Saint says that his eyes having concentrted on the Transcendent Form, his heart is loosening step by step in God's favour. (iv) "ಉನ್ನೈಚ್ಚಾರ್ನ್ದಣುಮ್ ಮಾರ್ಗಮೊನ್ರರಿಯುನಾಬ್ಬಾಪಿನಿರಯಿಲ್ ವೀಳುವನಾಯಿನುಮ್ಮನೇನ್." (Tirumalai, 82). I do not know the means of attaining you and I am the most wicked of the most obstinate.

(b) ಶೇಷತ್ವ as the body of the Lord.—ಆತ್ಮನಃ ಶೇಷತ್ವ. (i) "ಉಮ್ಮುಯಿರ್ ವೀಡುಸ್ಯೆಮಿನೇ" (T. M. 1-91). Surrender your soul-essence at the feet of the Lord of Sri Vaikunta. (ii) "ಅಡಿಯೇನುಳ್ಳನ್." (d. 8-2) He is this servant's indwelling Ruler (Antaryami). (iii) ಆವಿಯೈ ಅಮ್ಮಗವಾಳ್." (Tirukkurundokam, 12). My life-breath, the Lord of Srirangam (iv) "ನನ್ನೈ ಪ್ಪಿರಾನಾಗಿ." (T. 1-1 6). The Lord is my Benefactor, Cause, All-relation, Ruler (having curbed my idiosyncracies,) and is my life.

(c) ಪರೀಯ ಶೇಷತ್ವ—ಶೇಷತ್ವ to God-servants. (i) "ಪಯಿಲುನ್ರಿರುವುಪ್ಪೈಯಾರ್ ಯವರೇಲುಮ್," (T. M. 3-7-1). Whoever he may be that possesses the wealth of ದಾಸತ್ವ to the Lord, being the result of loving meditation. In these ten verses Saint Nammalwar says that those Srivaishnavas are his masters who have given themselves up to the Transcendent Form and attributes of God. (ii) "ಎಮ್ಮೈಯಾಳುಮ್ ಪರಮರ್." (Id) They are the holy masters who will take us as their servants). (iii) "ವಣಙಯುಮವರ್ ಕಣ್ಣೀರ್ ಎಮ್ಮೈಯಾಳುಡೈಯಾರ್" (Id. 3 7-2). They who prostrate fully before the Lord (who have an engrossing sense of God), are those who possess us as their willing and obedient servants. (iv) "ತಾಳ್ ತೊಳುವಾರ್ ಕಾಣುಮ್ ಎಳಿಲ್ತಿಮೇ(ಲಾರ್." (T. 7-4 1). Those that worship the feet of Emberuman are on my head. Tirumangai Alvar says that he is the *sesha* of God-servants. This indicates ಅನನ್ಯಾರ್ಹ ಶೇಷತ್ವ which extends to ಪರೀಯಶೇಷತ್ವ. (v) ಪೊನ್ನಾಡುಮ್ ನೆಲ್ಲಾಡುಮಾರವರೆಜ್ಞಳ್ ಕುಲತ್ತೈವಮ್" (T. 2-6-4). These God-servants who possess the heart to praise Bhagavan, are our own family-gods.

(To be continued.)

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UNIVERSITY OF MYSORE

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5. Present position.
6. Salary.
7. Previous Service if any.
8. Works published and other particulars if any.
9. Special subject in which applicant wishes to pursue original investigation or research.

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D. S. GORDON,
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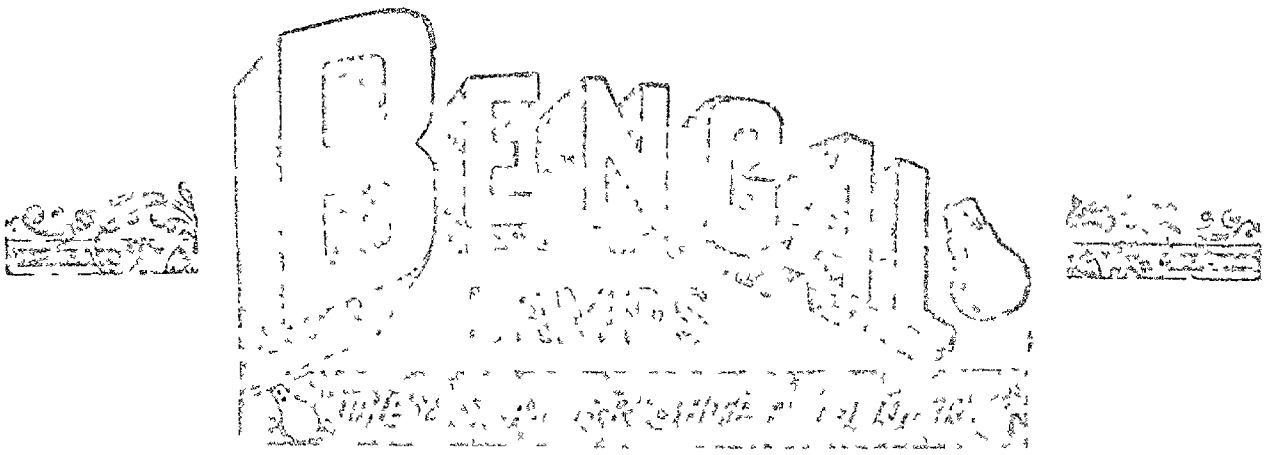

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SO AT LAST

[We are reproducing the Leader of last week on the Interim Government at the request of readers. *Editor.*]

Going to Press on the 2nd. we cannot well avoid saying something about the National Government which is to come into being on that day in the Administration of India.

It was just 60 years ago, on the 28th December 1885,—when Mahatma Gandhi was as yet just school-boy Karamchand, and Pandit Nehru's soul was still occupying another body,—male or female,—some politically minded Indians, without distinction of caste, creed or nationality,—the Pilgrim Fathers of Indian Nationalism,—assembled in Bombay, and on the motion of Allan O'Hume, S. Subramanier and K. T. Telong, chose W. C. Bonnerjee to the Presidentship of the First Indian National Congress, and, demanded a Royal Commission to enquire into the working of Indian Admisistration, and asked for the abolition of the India Council.

The earth has had to go 60 times round the sun,—like a young lady in quest of children circumambulating the peepul tree,—before the India Council could be abolished, and the Indian Administration could be Indianised! But at long last that day has dawned.

Mahatma Gandhi must really be very pleased. He has at last found that his various slow-cure medicines, non-violence, non-co-operation, satyagraha, fasting into death, and quit India, have not been duds, but have at last brought the patient to a semblance of health. He has lived to see a National Government established, and to see his favourite political son, Pandit Jawahar, holding the baby at the baptismal font, and his dear Archangels, grim Patel, gaunt Rajendra Prasad, and astute Rajagopalachari and others holding the reigns of administration.

The Sun, in Indian mythology has got seven horses and one maimed postilion. But the Indian National Government has got 14 postilions for 14 Provinces!

Pandit Malavya, beloved of the nation in his day,—but now old and decrepit despite rejuvenation,—is almost maudlinly delighted, and sends a gushing message to his young fellow citizen who is assuming the mantle of Premiership. Congratulations have also come from Laski, Cripps and Brockway, from Viet Nam, the Ceylon Council of Ministers, U.S.A. Secretariat, Dr. Evatt, and Dr. Soekarno. Dr. Soekarno, President of Indonesia, a distant neighbour and a Moslem, speaks of the cultural contacts between the two countries and the indebtedness of his countrymen to Indians.

But Mr. Jinnah, the Indian Moslem, imagines his culture and Pandit Nehru's culture to be poles apart, sees no possibility of common approach, and breathes fire and spits brimstone. Always squint-eyed, always seeking to find flaw, always trying to over-match the other party, he has petrified himself into a dogmatic, unsocial and domineering politician. With fox-like intelligence he wants a lion's share of everything. In the third week of June when the Congress did not want to enter the Interim Government under the terms then dictated by the Muslim League, Mr. Jinnah was eager to go ahead and run the whole Interim Government. But now he neither wants to come in and form the Government jointly with others, nor to permit the others to run it without him. Irrational and inexplicable that he is, he wants to boss not only the non-Muslim majorities, but also the Muslim minorities. Sir Currimbhoi Ibrahim, Sir Mirza Ismail, Sir Shafat Ahmad, and Ali Zaheer are as

much Muslims as he, and he has no right to demand to be treated as the sole cock of the walk.

Yet men like Sir Chimanlal Setalvad urge Pandit Nehru to win over Mr. Jinnah. They do not know that if Allah himself should come and stand before Mr. Jinnah, personally or impersonally, Mr. Jinnah would still continue to be intransigent and intractable.

If the Cabinet formation should be by proportionate representation, the Muslims as such, not the League as such, have the right to be proportionately represented. If Pandit Nehru agrees to more than that, and surrenders to them Hindu seats or other minority seats, he will himself be liable to be disowned.

Political leadership is like tight-rope walking. The slightest false-step will make one topple. During the last few months and years, we have seen numbers of great public men tried for treason, beheaded, or imprisoned, or kicked out of public life. Not to mention those of Germany, Italy, France, Japan, Norway and other countries, men like Churchill, than whom nobody did more for England in recent years, and De Gaulle of France get thrown out without compunction. We see what Churchill and DeGaulle are to their countrymen to-day.

Another dissentient voice is Sir C. P. Ramaswamy Iyer.....We do not see why the Travancore University should not confer a Doctorate, *honoris causa*, on him.—Sir Ramaswamy Iyer says that the interim Government cannot be deemed a strong one because it does not include statesmen from the Indian States. But not long ago when there was talk of the Parliamentary Mission urging the Viceroy or the S.O.S. to interfere in the internal affairs of Travancore, Sir Ramaswamy Iyer fiercely declared that no such thing was thinkable. Vice versa, how can the Dewans of States be expected to be called in when the British Indian parties at last happen to form a Government for British India?

After all Membership of the India Government is not a great thing. We have seen reigning members of the Viceroy's Council casting hawk-like glances on Native State Dewanships. Bhore, Mitter and Sir Ramaswamy Mudaliar are examples. And Sir Ramaswamy Iyer is already enjoying the Dewanship of a prosperous State.

A Cabinet with Pandit Nehru and Sir C.P.R. in it would be like one horse going towards Bay of Bengal, and another towards the Arabian Sea, and the cart in the end going to Cape Camorin!

We ourselves are not inclined to view the prospect of the Interim Government with unmixed enthusiasm. Party politicians whose sole object is catching votes and whose sole theme is grabbing power, do not often make successful administrators. That is why most of the European countries are in a mess.

In India, to give one instance, Sir Ramaswamy Mudaliar, party politician of Madras, was raised to Cabinet Membership. When he was Commerce and Supply Member during the war, the Manufacturers and wholesalers found him an easy prey, and he was wheedled or misled into permitting exorbitant profits to every controlled trade, so that the consumers' prices all shot up and have stayed up all these years, and now the whole mass of Indian humanity is groaning under high prices, causing menacing clamour for higher salaries in every walk of life, and endless strikes bringing society to a stand-still. The Textile Board, Paper Board, Sugar, and Coffee Board, and every blessed Control Board served only to legalise a multiplicity of unheard of profits.

From the back-ground of the Nehru Cabinet it is difficult to hazard what kind administrators they will prove.

(Continued on page 8)

The Rationalist.

Monday 9-9-1946.

THANKSGIVING

With this issue the "Rationalist" completes six years of its existence. Like the Sun who performs his diurnal round, and the Moon who performs her monthly round, the "Rationalist" has been performing its weekly round with unfailing constancy, though without trumpets and fanfare.

The cock crows when the Sun is about to make his advent. The sea swells when the Moon appears rotund like a full-fed white stomach. A reader writes of the advent of the "Rationalist", "I am as a rule every Tuesday eagerly expecting the *Rationalist* and reading your leader with great interest and admiration. We have seen a kind of fireworks shot high up the sky- which trails an ordinary fire line, and suddenly bursts with a din and pours a shower of stars of all the colours of a rainbow attracting all admiring eyes. Shall I say that your leaders are similar in their movement and effect on any topic of interest? That would not cover the whole ground. What writer shall not envy you your gifted powers of what to say and how to say it, and that in small compass! Every word and phrase in what you say has that atmosphere in it which compels our peace by unconditional surrender! What an atom force is stored in your literary head!"

Other readers too, men of merit and standing in their own fields, tell us of the pleasure from time to time the "Rationalist" gives them.

And but recently, we heard, most unexpectedly, from a very high personage, "You are editing the *Rationalist*. I read it with high appreciation. It is balanced, level-headed, dispassionate, and interesting. It is unique among journals. It is like an oasis in the midst of a Sahara. I am not saying this to please you. But it is just what I feel about it." As there is no necessity for the illustrious speaker, or any one else, to please us, we accepted the remarks meekly and gratefully.

Human efforts are so liable to fail, and it is so rarely that they have the good fortune to win public esteem, that one feels humble and grateful to God when one's efforts find a little permanence and meet a little appreciation from one's fellowmen. We thus feel grateful to God, and tender thanks to our readers for their receptivity during these six years, and begin the new year with the prayer used in the British House of Commons with slight modification:

"Almighty God, by whom alone kings, rulers, and princes decree justice, and from whom alone cometh all counsel, wisdom, and understanding, We, thine unworthy servants, here gathered together in thy Home, do most humbly beseech thee to send down thy Heavenly Wisdom from above, to direct and guide us in all our consultations, and grant that we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of true religion and justice, the safety, honour and happiness of the King, the public wealth, peace, and tranquility of the Realm, and the uniting and knitting together of the hearts of all persons and estates within the same in true Love and Charity one towards another!"

Editor.

AN INAUGURAL ADDRESS

The Inaugural Meeting of the Maharani's Women's Intermediate College Association was held on the 2nd inst. in the spacious and imposing hall of the new premises of the College, the former Cheluvamba Vilas Mansion. The Inaugural Address was delivered by Madame Sophia Wadia, the distinguished intellectual of Bombay. After a melodious Invocation and a few comic scenes by the lady undergraduates, there was a programme of orchestral music by the Akashvani troupe. Professor Sundari Krishnaswamy, M.A., the Lady Superintendent of the College, introduced Madame Sophia Wadia as a leading figure in Indian intellectual circles, that she was the Founder-Editor of two remarkable journals, the *Aryan Path* and the *P. E. N. Magazine*, that she had also founded in Bombay a juvenile school where young people were taught by the Socratic method, and were trained to realise the fundamental unity of mankind.

Madame Sophia Wadia, in a speech reminiscent of Mrs. Annie Besant, in a speech glistening with brilliant imagery, corruscating wit and ennobling idealism, referred to the new era that is dawning on Indian nationalism, the gravity of present-day world problems, the folly of the statesmen of the world who were seeking to establish peace by forging weapons of war and by wrangling over Conference Tables. She explained that it was bestial for men and women to think of each other in terms of mutual rivalry, hatred and malice, and that the object of education was to make us realise that the world was like a garden with various kinds of fruit and flower trees, each beautiful in itself, and all tending to contribute to the total beauty of the garden. As in a garden, each class, each nation had to retain its individual merits and at the same time co-operate with the rest in the work of world-betterment. By her age, tradition, and temperament India was best fitted to play the role of peace-maker and propagate the thought currents which would cement the friendship of nations.

As though to mark the subjection of the nation itself, Indian Women had been kept under subjection till now. But they had now begun to make their public entry. But independence could not be won or retained by merely every one entering public life. Men and women of the nation had to be trained in the qualities and virtues necessary for public life as well as domestic life. In this great task women's and the mothers' part was paramount. They must educate themselves and fit themselves to bring forth noble sons and daughters, and then to train them in the ways of nobility.

It was an entrancing Address, and was followed by a further interesting programme of music. After thanks-offering and the singing of the National and State Anthems the pleasant function terminated.

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(*Continued from page 3*)

Nevertheless we may offer them from our corner a few words of caution, which no doubt will provoke their contempt. But then we would also be free to reciprocate it.

When a nation's administration is captured by national leaders, the gain is theirs, not the nation's. If the transfer is tantamount to the transfer of power from King Stork to King Rod, it is of no benefit to the nation. What the nation wants is that life should be made cheaper, smoother and pleasanter than under the foreign yoke. They should not make the noose only tighter and the chains only heavier.

The immediate task before the Interim Government is to bring down the prices by 10 to 20 per cent, by cutting down the bloated profits now allowed, by directing the Reserve Bank to bring down the Gold and Silver prices to normal world level—there is no reason why an Indian should pay more for his Gold and Silver than an Englishman, an American, or a South African does,—by removing the excise duties on things like salt, and matches and sugar. This will knock the bottom from the present rabid demand for higher salaries and allay the epidemic of strikes. It must easen the food situation by economising the collection, conservation, transport and distribution of the things concerned.

These two things are the urgent need of the whole nation, they touch the common man most acutely, and are in the immediate purview of the Central Government. Other wild-cat or Utopian schemes, like Industrialisation, Nationalisation, Asiatic hegemony, may wait for a time. They are not so simple as they appear on paper or sound on the platform.

And then, the Congress High Command, now in the Interim Government, have developed all these years a sort of superiority complex, and a contempt for other people's opinions. There are men in the Provincial Governments, and Indian States' Governments,—people like Sir Hidayatulla, Sir Ramaswamy Iyer, Sir Ramaswamy Mudaliar, even Mr. Prakasam, and the blood and fire Mr. Sahrawady, who may not be persona grata with Pandit Nehru and Mr. Patel. These conceits and prejudices should be shed when they take the oaths of office, as men leave over-coats in the cloak-rooms of theatres and dance-halls, and their relation with all the Provinces and the States and their personalities should be amiable, impartial, just and helpful. They themselves are not Gods but men, just like any others, and as such these are the things that the nation expects of them immediately. We hope the nation will not be disabused.

Editor.

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VALUABLE HANDS

Yehudi Menuhin is to appear in a British film, "The Magic Bow." Perhaps "appear" is hardly the right word, for he will play the music for a violin performance which, on the screen, will be enacted by someone else.

Like all famous violinists, he is very careful of his hands, with their sensitive, delicate touch. With some players, protection of their hands amounts almost to a mania. Erica Morini, the famous woman player, applies white of egg to her hands to soften them before she appears at concerts. She cannot grow her nails to the length which fashion decrees, but has to have them filed down to her fingertips. To make them look longer she covers them with a medium shade of nail polish, covering them all over.

Many players, at functions where they have to give many handshakes, wear gloves and use both hands equally for shaking.

RISKY HOBBIES

Iso Briselli is an exception: he risks the safety of his fingers by doing intricate wood-carving with sharp instruments and wields hot welding torches and strong acids in chemical experiments. But for a considerable time each day he exercises his fingers by means of rubber bands wound fairly tightly around them.

Fritz Kreisler insured his hands for £200,000 at Lloyds, but Jascha Heifetz once explained that he had always refrained from insuring his hands because he felt that he would be self-conscious about them while playing if he did so.

Yehudi Menuhin, who was recently arrested and fined £3 at Neuchatel for pulling the communication cord when he found he was in the wrong train, is uninsured, too, so far as his hands are concerned. He says: "No amount of money could compensate me for the loss of the power to make music."

MARKS OF VAISHNAVAS

"He alone is called a Vaishnava (a devotee of God Vishnu), who is internally and externally pure, truthful, forgiving and free from likes and dislikes, and is given to investigating the truth about God. He who offers oblations to the sacred fire every day, and is ever hospitable to strangers and devoted to his parents deserves the title of Vaishnava. He who has taken the vow of compassion and is averse to sin, and bears on his person the marks of a conch, discus, etc. (which are so intimately associated with the Lord) is worthy of the appellation of Vaishnava. He who wears a string of sacred beads round his neck and constantly repeats by his mouth the sacred word 'Rama' (a name of the Lord) and ever chants the glories of the Lord with a heart ful of devotion is known as a Vaishnava. Those who recite the Puranas daily and are ever engaged in performing sacrifices should be recognized as Vaishnavas and are distinguished among the followers of all religious creeds." PADMA PURANA.

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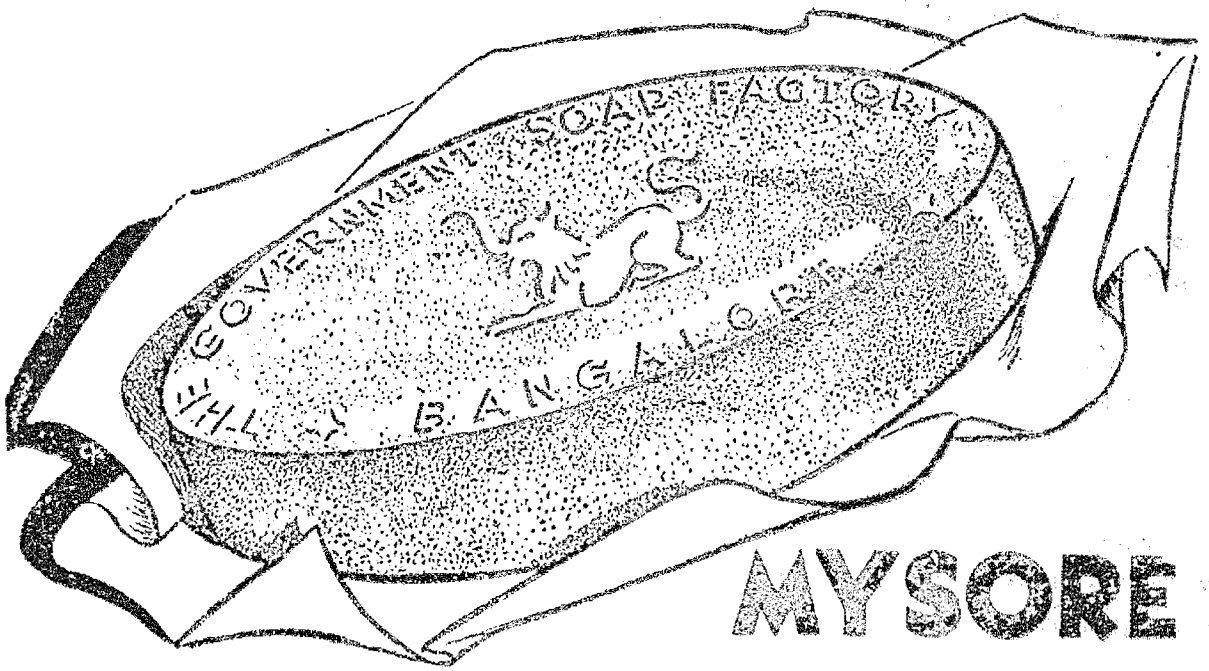

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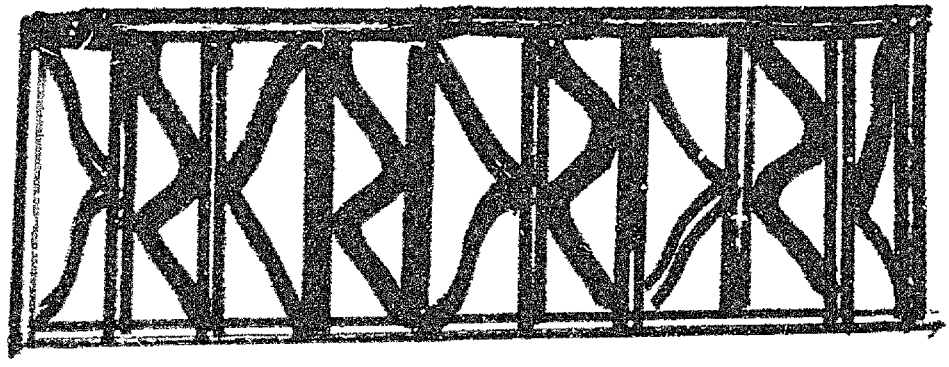

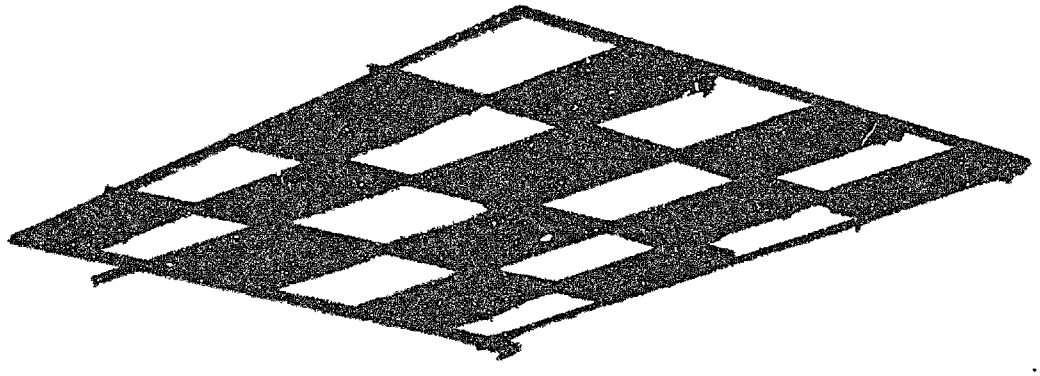

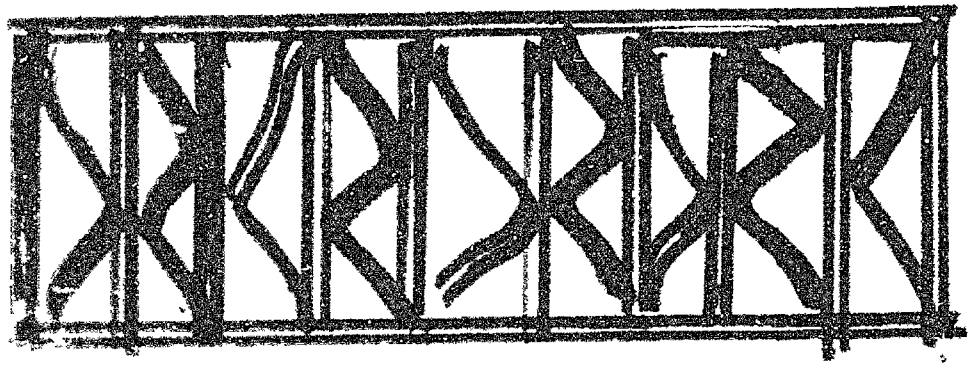

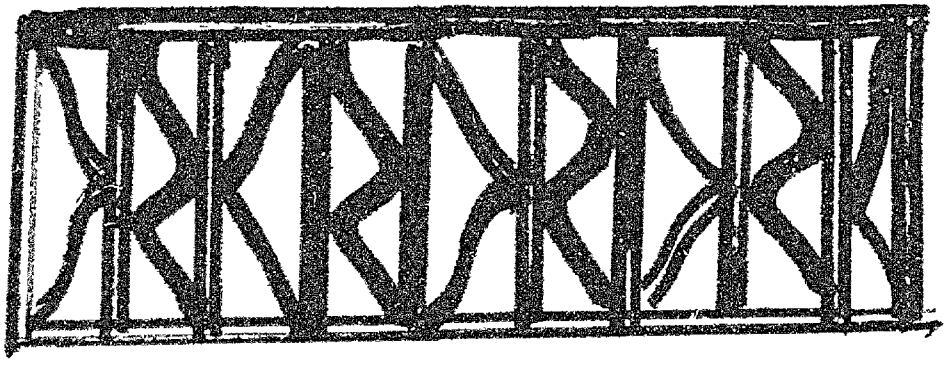

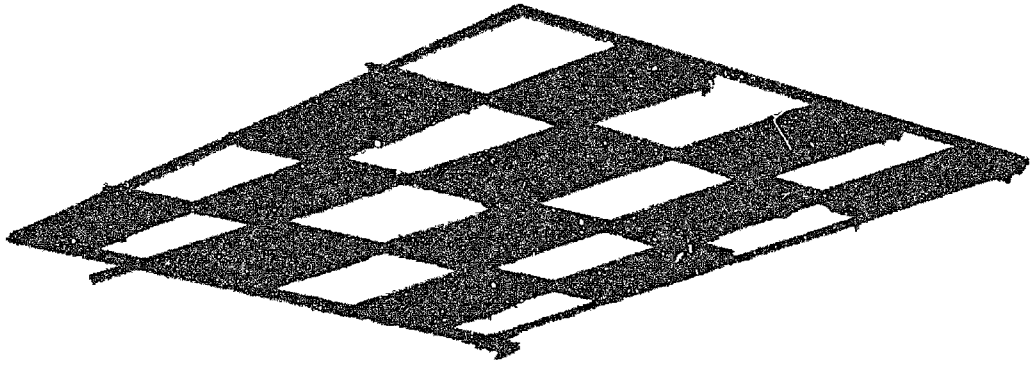

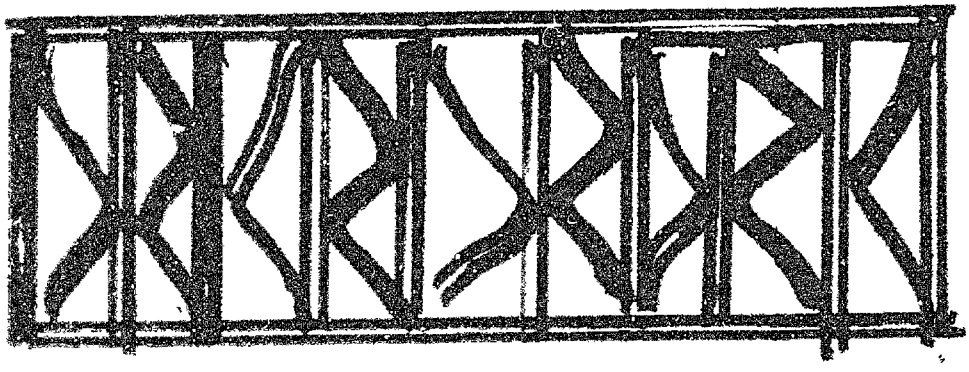

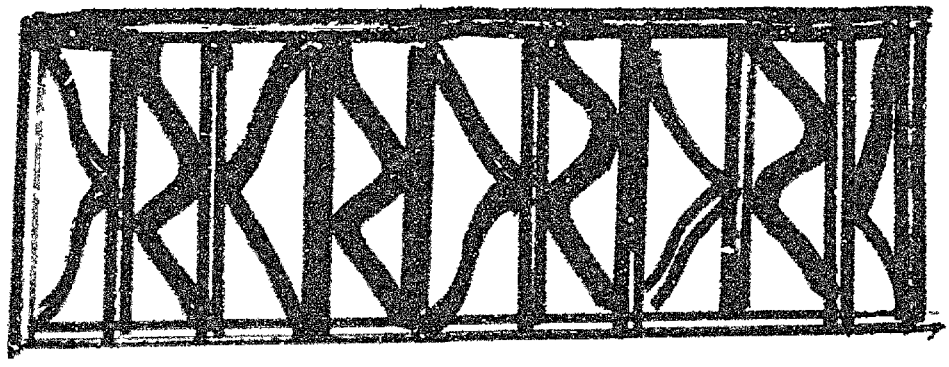

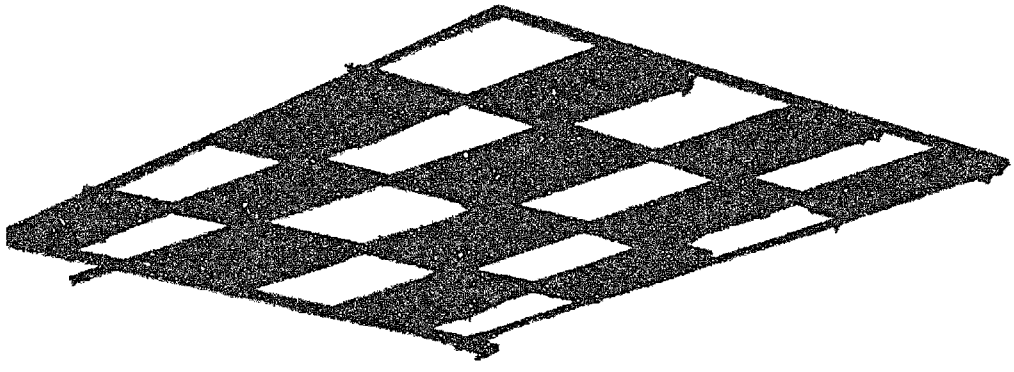

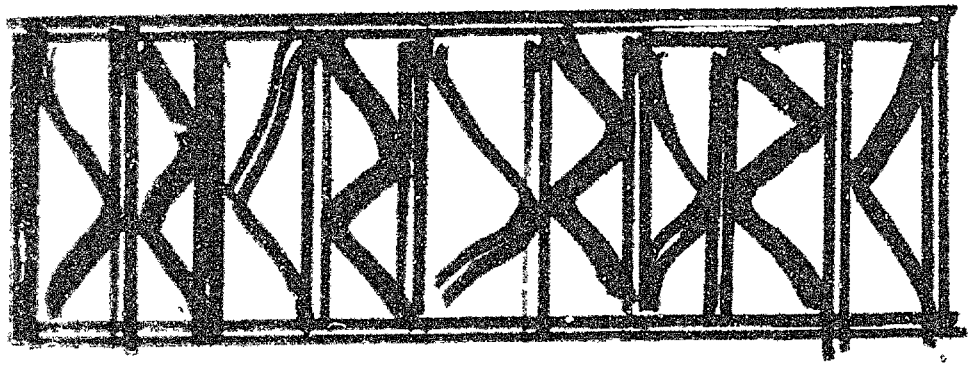

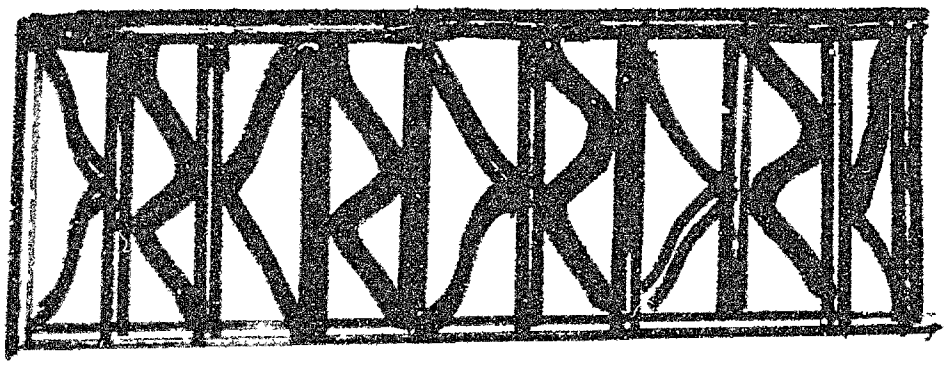

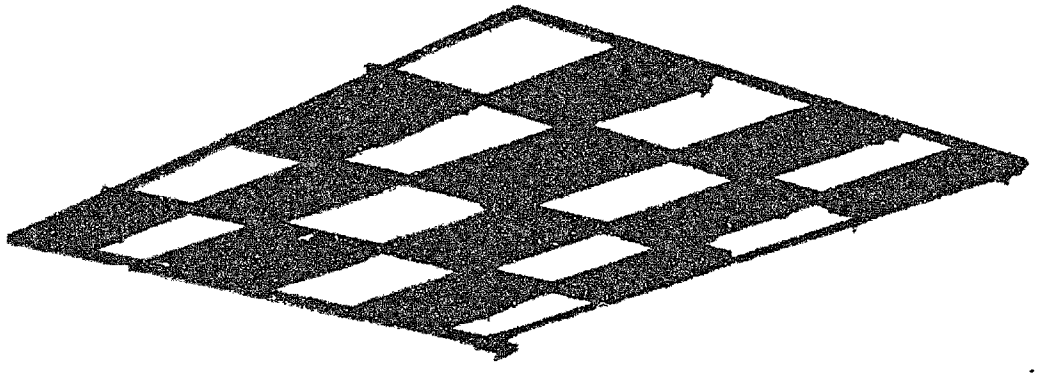

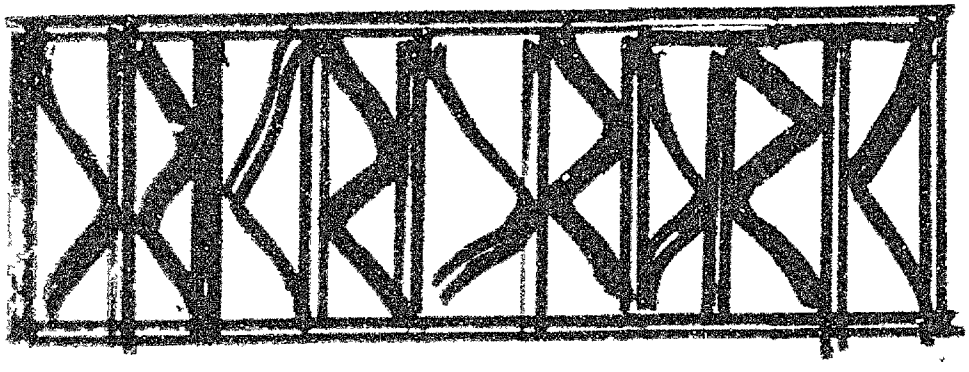

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for the intelligent man, devoted to a rationalistic survey of all matters of Public Interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VII No. 1] MONDAY 16—9—1946 [PRICE 0—1—6

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M. P.s' SALARIES

British M.P.s, by voting themselves a salary increase of £400 a year (from £600 to £1,000), have taken a step that puts them well in advance, so far as pay is concerned, of the M.P.s of most other countries. Only America and Turkey pay higher salaries, says a writer.

Members of the House of Commons get £1 000 a year, on which they pay tax after deducting legitimate expenses, and free first-class travel between London and their constituencies. Members of the House of Lords are not paid, nor are they elected.

While there are two Houses in America's Parliament—the Senate, or Upper House, and Congress, or Lower House—there is little comparison between them and our two Houses.

American Congressmen, paid £2 000 a year, may soon receive an additional £500 for expenses, and each member of that House—435 in all—may soon have an administrative assistant (or secretary), whose salary will be paid by the Government. American Senators, who number 96 (two for each State) also get £2,000 a year, but it is now likely that their salary will be increased to £3,000. Unlike members of our House of Lords, every Senator has to be elected.

Next on the list come Turkish M.P.s, who are paid nearly £1,200 a year, subject to tax They travel free of charge.

British M.P.s tie for third place on the list with the law-makers of Canada and Australia. Then come the French, but their £600 a year is tax free, and the State pays travel costs and for all their official correspondence. New Zealand and Norway both pay their M.P.s £500 a year, subject to tax, while a little lower down the scale come Holland—about £450 a year—and Belgium £400.

Russian M.P.s figure far down the list. Their salary is only £200 a year, plus an allowance for expenses and free travel to Moscow. But the wide difference in standards of living must be borne in mind, and on a comparable basis these Russian legislators do comfortably!

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POPULAR LEADERSHIP

President Truman's revelation that Generalissimo Stalin's doctors forbid him to fly to Washington has, I hear, amazed such few Russian officials as are allowed wireless sets strong enough to pick up foreign news.

Hitherto the Soviet dictator's doctors have thought him a good life still (from the insurance standpoint) for a man of 66—tired by the war, with a slightly enlarged heart, due to his liking for heavy Caucasian Wines, brandies and stodgy foods prepared by his trusted Georgian cook, excessive pipe-smoking, and lack of exercise but nothing worse.

Such Russians—they have a grim secret sense of humour—are now asking themselves whether it is also on medical advice that he seldom if ever leaves the Kremlin fortress except to drive to one of his fortified country houses in an armoured car with window glass nearly an inch and a half thick and a strong escort of faithful gunmen in other cars.

They also wonder:

Whether that is why this Generalissimo throughout the whole war never once inspected his Red Army except from a very safe distance on the roof of Lenin's tomb on Red Square;

Whether that is why, on the sole three occasions in the past 15 years he has walked a short distance in the Moscow streets (each time for State funerals, including his third wife's) this dictator had all the houses along the route occupied by police and all windows and ventilators sealed up first;

Whether that is why for the only three rail journeys he has made in ten years every house along the line was ordered to be searched and a vast number of them evacuated.

And finally, whether it was on medical advice that he ordered the late President Roosevelt to stay in the fortified Russian Embassy during the Teheran Conference instead of in his own open American Legation!

TYPEWRITING REFORM

Proposals to change the standard key-boards of typewriters are not new. They crop up every year or so, only to be forgotten almost immediately. For 63 years the typewriter keyboard has remained as it is to-day.

The typewriter, however, is a good deal more than 83 years old. In 1714 a British patent was granted to Mr. Henry Mill for a machine that replaced handwriting, though it was not until 1843 that the first practical writing machine appeared. Then, in 1857, came the first keyboard instrument, invented by Dr. S. W. Francis, of New York, to be followed, in 1863, by the first machine with the keyboard familiar to every modern typist.

The latest keyboard reformer maintains that the typist's weaker hand, the left, is given far too much work to do, and that if the layout were altered so that the greatest possible use were made of the middle row of the keyboard, more efficient and easier typing would result.

Such a chance would make little difference to typewriter manufacturers. They can place the letters of the keyboard in any arrangement without difficulty. But to typists the change would be a revolution. Wherever the English language is committed to typewriting, the present keyboard rules supreme.

That fact, however, has not daunted the reformer, a commander in the U.S. Navy Department. He took 14 average typists and gave them a month of daily four-hour drills in the use of his new keyboard. He claims that, at the end of the month, their accuracy had improved by 63 per cent and their speed by 74 per cent.

Yet the present keyboard can produce some quite speedy typing! At Chicago, in 1941, a Miss Hanna maintained a speed of 149 words a minute for an hour!

The Rationalist.

Monday 16-9-1946.

HYDERABAD AND MYSORE

It is stated that as a result of the Hyderabad Delegation's inspection visit to Mysore H. E. H The Nizam's Government are supplying 10,000 tons of cereals to Mysore, of course by sale. It is certainly a nice gesture for which Mysore is thankful.

But it is not the mere obtaining of supplies from outside that will relieve public hardship. Supplies have come previously from Hyderabad or elsewhere, but they have got hidden in the Santhepet and Tharagupet merchants' godowns, as Bhagiratha's Ganga got hidden in God Siva's hair, and public suffering has continued in full blast.

Government have supplied Bengal gram to the merchants at Rs. 35 per palla for sale to the public. But only such of the public as could curry special favour and pay at least Rs. 85 or more could get some of it, and not others! Only the rotten portion of it was available to others in dribleis after queueing for hours together.

This kind of procurement and supply is no good. It only helps to make the favoured mercantile bandicoots practise chicanery on both the Government and the public, and amass unheard of wealth. A portion of the ill-gotten gains might no doubt be invested in spectacular charities, and titles and public service medals obtained. We don't grudge them that, but we deprecate Government playing into their hands and becoming unwittingly a party to their nefarious games, while the suffering of the public remains unrelieved.

The supplies are meant to relieve public necessities, not to help the merchants to hush them up and find ways to get rich quick. The responsibility of Government does not end with procuring the supplies, but continues till the supply reaches its final destination. i.e., the rationed house-holder. Handing over things to ubiquitous merchants or even to make-believe public bodies like Municipal Councils, without making sure that they carry out their trust, is tantamount to Government shirking its responsibility.

We mentioned the case of bengal gram and Santhepet and Tnaragupet merchan s. The Mysore Municipality vociferously sought to be entrusted with the supply of fuel to the city. That supply has proved an utter fiasco. Just as that Municipality has proved incapable of discharging its legitimate responsibilities, it has proved incapable of discharging this acquired responsibility also.

But after all the responsibility is Government's. And Government must know by now that the long-suffering patience of the public is reaching an end. When the animal needs of men are withheld the animal in man comes out. That is why food riots have occurred in some places in Madras, and the yarn-weavers of Karur gave vent to their fury by burning yarn merchants' dwellings. Harassed Premiers might make out that the mob is urged to fury by the idiocy of the communists. But in reality they are goaded to fury by want!

In the latter years of the war Churchilll cried to America "Reach us the means and we shall defend you against the Germans." That is the cry of the public to Governments today. They say "Reach us the food, and we shall live on for your edification." Short of that, no amount of procurement, local or foreign, and no amount of inspection by any body whatsoever, will be of much avail.

Since there does exist a Government machinery both to procure and to distribute the goods, they must stop surrendering things to the covetousness and greed of the marketeers, and make the cereals available to the public on ration cards.

We think it disgraceful for any nation to say, "Give us independence, and give us food;" or "We are independent, but give us food," be it Mysore, be it India, or be it England. It is like a beggar's independence, not a self-respector's independence. Governments should therefore strive to get out of this back-breaking ugly rut quickly, by stimulating production, mobilising transport, suppressing corruption and greed, and facilitating exchange.

The Food Minister, Transport Minister, Supply Minister, Commerce Minister, and Corruption Minister, if they are intelligent, must form a new "Inner War Cabinet," and sweat for meeting the public needs and allaying public anxiety. Otherwise muddles will continue and multiply, and both the public and the Governments will have a grim future to face.

Editor.

EATING WITHOUT CONTROLS

"All you can eat for half a crown."

The Proprietor of a restaurant which makes this offer was congratulating himself on a plan which attracts good custom, when in walked a patron over six feet tall and weighing about 250lb.

After he had finished the official count was handed to the proprietor by a grim-faced waiter. It read: "Four fruit cocktails, eight veal cutlets, five portions of potatos, two portions of beef, six ice-creams, two tomato salads, five portions of ham."

As the patron left, the proprietor smiled, undaunted.

"Come and have a proper meal some time," he said.

* * * *

When will that time come? Ed.

EFFECT OF DRINK

A Temperance orator was describing how his life had been influenced by total abstinence.

"You know," he said, "I am now chief of my department. Three years ago there were two men in the office who held positions superior to mine. One was dismissed through drunkenness. The other was led into crime. He is now serving a long term of imprisonment, and all through the influence of strong drink. Now I ask," he cried, growing eloquent, "what has raised me to my present high position?"

"Drink!" was the unexpected reply he received from a member of the audience.

This is not a monologue of Sri Rajagopalachariar. Ed.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue.)

(d) A. Omniscience of the Lord :—(i) "ಕಣಕ್ಕೆಲ್ ವೆಳ್ಳಕ್ಕತಿರ್ ಜಾನಮೂರ್ತಿಯಿನಾಮ್" (T. M. 6-2-8) O Lord, you are the very incarnation of omniscienc which is of the form of your will, which is limitless and which is an ocean of glory and brilliance. (ii) "ಶೆಯ್ಯಶೂಳ್ ಶುಡರ್ ಜಾನಮಾಯ್" (T. M. 3-6-1). Beautiful all-pervading brilliant knowledge. (iii) "ಮಳುಂ ಗಾತಜಾನಮೇಪಡೈಯಾಕ" (T. M. 3-1-9). Whose indefeasible will is his instrument. (iv) "ತುಕ್ಕಮಿಲ್ ಜಾನ ಚ್ಚುಡರೊಳಿಮೂರ್ತಿ", (T M 3-10-9). His knowledge is untouched by any grief, and His Transcendent Form is full of all light.

(d) B. Omnipotence of the Lord :—(i) "ಆಳುಮ್ ಪಣಿಯುಮಡಿಯೇನೈಕೊಣ್ಡಾನ್" (T. 6 7-1) The Lord took this humble being as His servant and engaged him in His consecrated service also. (ii) "ಆಟ್ಕೊಳ್ಳ ವಲ್ಲಾನ್" (Id. 8-9-6) The Lord is capable of taking this God-servant to His service. (iii) ಮರುವಿತ್ತೊಳುಮ್ ಮನಮೇತನ್ದಾಯ್ ವಲ್ಲೈಕಾಣ್ (T. M. 2-7-7). You bestowed upon me the mind to render self-less service unto you. Are you not so powerful as to do what no others can do? (iv) "ಅರುಳ ಅಡಿಕ್ಕೀಳಿರುತ್ತುಮ್" (T. M. 8-8-11) He will by His grace ever keep under His lotus-feet (those who meditate upon him).

(d) C. The Lord is fulfilled of all desires.—ಆವಾಪ್ತ ಸಮಸ್ತಕಾಮತ್ವಮ್ (i) "ಎಲ್ಲಾ ಪುಲಕಮುಡೈಯ ವೊರುಮೂರ್ತಿ" (T. M. 5-8-4). His Transcendent form is so beautiful as to make all atmas succumb to it and thus He makes them all His slaves. (ii) "ತೇವಿಮಾರಾವಾರ್ ತಿರುಮಕಳ್ ಮೂವಿಯೇನನುತ್ತಮರಾಳ್ ಶೆಯ್ವಾರ್, ಮೇವಿಯ ವುಲಕಮೂನ್ರವೈಯಾಟ್ಟಿ." (T. M. 8-1-1). Your consorts are Sri Lakshmi and Bnumi. Further the eternals are your servants who render service according to your orders. To rule the worlds consisting of the three classes of chetanas...(iii) ಪೋಜ್ಗೋತಮ್ ಶೂಳ್ನ್ದ ಪುವನಿಯುಮ್ ವಿಣ್ಣುಲಕಮ್ ಅಜ್ಞಾತುಮ್ ಕೋರಾಮೆಯಾಳ್ ಕಿನ್ರವೆಮ್ಬೆರುಮಾನ್." (Nachiar Tirumozhi 11-3) Emberuman rules without any want both the worlds, namely, this world bounded by the wave-throwing ocean, and the limitless Highest Heaven (Vaikunta). These are His ಉಭಯ ವಿಭೂತಿ. In dissolution He keeps this world within Himself and at Evolution He gives it existance and is its support. To the other Vibhuti he gives existence by his eternal connection. (iv) "ಅಡಂಗೆಳಲ್ ಶಮ್ಬತ್ತಡಂಗ ಕ್ಕಣ್ಣೀಶನ್ । ಅಡಂಕೇಳಲಃ. ತೆನ್ ಕಡಂಗುಕವುಳ್ಳೇ ॥ (T. 1-2-7.) Though Bhagavan is of a friendly nature, it is possible to approach Him seeing His status and position owing this world-wealth as an accessory of His sport and the other world (Vaikunta as His abode of enjoyment) With the reflection that all that wealth which includes himself is the riches of his Master, he can approach Him without any hesitation. With this reflection we are advised to approach Him without any hesitation and render consecrated service.

(d) D The unconditioned Mastership of the Lord—ನಿರುಪಾಧಿಕ ಶೇಷತ್ವಮ್ :—(i) "ಎನ್ನಾಳೆಮ್ಬೆರುಮಾನುನ್ತನಕ್ಕಡಿಯೋಮ್." (Pallandu. 13.) The very day on which, O Gracious Lord, the document to the effect that we have entered Thy service, as Thy humble devotees, for ever and ever, was executed, ourselves as well as our posterity, friends, relatives etc., obtained of course salvation, and commenced to enjoy eternal bliss.

(To be continued)

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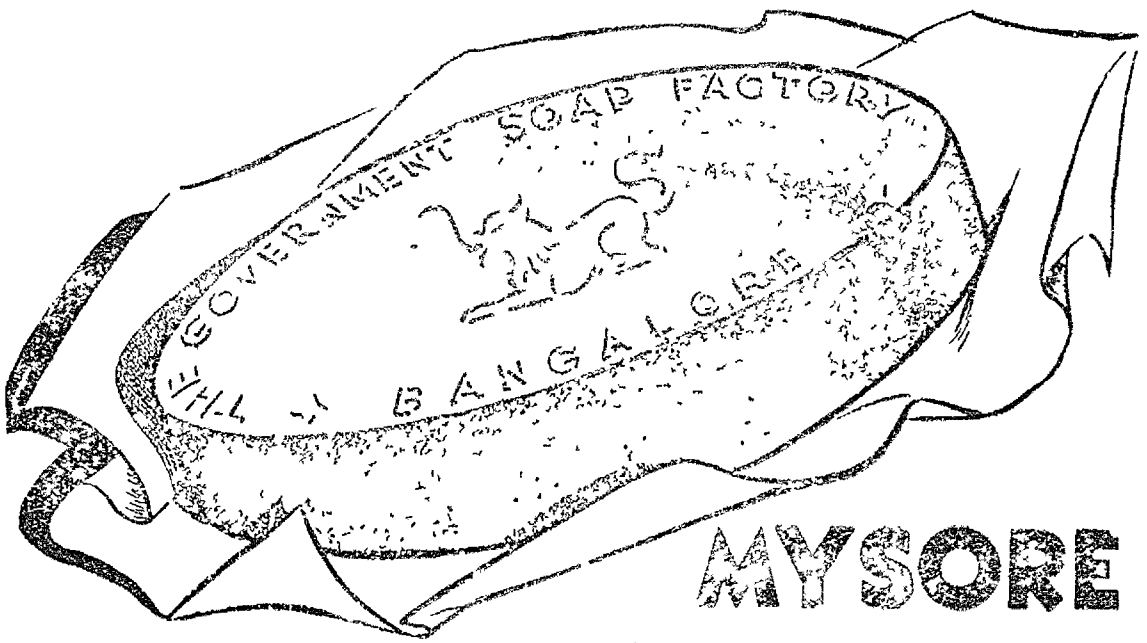

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VORONOFF AND REJUVENATION

(Continued from a previous issue)

"Many men of science seem to think that the glands you implant are absorbed quickly by the system, so that the effect achieved is only temporary."

"This," Voronoff admitted, "was true in the begining. The transplanted glands were quickly absorbed by the system and the effect disappeared. However, by my new method I have succeeded in implanting the new gland in such a way that it functions as part of the system and continues to remain active for five or six years. After that time, the operation can be repeated.

"Ten years ago, the new transplantation was absorbed within six weeks. My new method differs from the old exactly as the aeroplane that brought Lindbergh across the ocean differs from the primitive aeroplane of Bleriot.

"Some time ago I operated upon a Spanish physician who permitted me to take out the gland again after three years. This enabled me to demonstrate before the Society of Biology that after that interval the gland was functioning perfectly.

"Formerly, I employed half a monkey gland for the implantations. Now, I split it into four parts to facilitate the growth of blood vessels. Brown-Sequard is the predecessor of the idea but there is no prodecessor for my technique. All I claim is a new technique."

"In all your discussions you confine yourself primarily to the rejuvenation of men. Is there anything in your storehouse that enables you to rejuvenate women?"

"The operation," Voronoff replied, "is feasible in women, but my cases are few because it is more complicated. Nature has endowed women with a very complicated organism, and the implantation of glands in women's cases constitutes a major oporation. I have performed the operation successfully, however, in several cases. In fact, one woman, who is well known in the Anglo-American colony in Paris was 'rejuvenated' by me when she was sixty-eight.

"Is it true that several French statesmen have applied to you for attention, and that at least one of the great figures of the World War owes his astonishing vitality to your operation?"

HUMAN SPARE PARTS

"I am afraid," Voronoff replied, "that I cannot answer your question, for to diselose even indirectly the identity of one of my patients without his consent would be not merely unethical, but it would subject me, under the French law, to imprisonment for two years."

"At present, however," he continued after a short period of thought, "I am even more interested in my experiments with animals than in my experiments with human beings. My experiments with human beings are somewhat limited by the scarcity of animal glands. If my plans materialise, I shall girdle the world with a series of depots for human spare parts.

"During the war the French Government placed at my disposal a hospital where I substituted monkey bones for human bones. Many a French soldier goes without crutches to-day because I was able to supply a monkey shin-bone to take the place of a human one that was shot to pieces.

"The special military hospital 197, placed under my supervision by the French Government, enabled me to prove that it is possible to borrow diverse organs, and not only glands, from the monkeys. I saved a fourteen year old boy from idiocy by transplanting upon him in 1913 the thyroid gland of a monkey. The operation was entirely successful, and the lad was able to serve in the war.

These experiences suggested the idea of a human repair shop.

MORE AND BETTER MONKEYS

"The ape, I repeat, is a depot for human spare parts. Humanity needs ape depots more than repair shops with spare parts for automobiles. I foresee a time when 'monkey service stations' will be numerous in every civilised country. They are a reservoir of human strength, these ancestors of ours!

"The French Government in recognition of the success of my experiments has forbidden the destructive hunting of monkeys. Monkeys are preserved for medical purposes in all French colonial possessions. King Alfonso of Spain and King Albert of Belgium have promised me to promulgate the similar laws to safeguard the monkey supply. Africa, especially is predestined to replenish the world, if we can obtain enough monkeys. The monkey supply will be greater if we succeed in domesticating the animal."

"We must have more and better monkeys," I interrupted somewhat facetiously.

"At present," Voronoff continued without permitting himself to be distracted," "the monkeys find food only half a year At other times they perish like flies. They die by the hundred thousand in the jungle. In certain longitudes having the climate of Naples and Marseilles, monkeys can be cultivated. To demonstrate this fact, I established a monkey farm on the Franco-Italian border near Mentone. If my experiment succeeds, I shall establish a chain of monkey farms in Italy and in France."

"May I visit your monkey farm?" I asked.

"Certainly."

"And may I pick out my own monkey?"

He laughed. "You look too far into the future'

AT THE MONKEY FARM

Armed with an introduction from Voronoff I invaded his Riviera monkey preserves near Mentone.

The customs official at the Italian border told me that one of Voronoff's monkeys had just died, and that two had been sent to Paris a few hours earlier, destined to renew the vigour of an American millionaire.

It is hardly fair to call Voronoff's establishment a monkey farm. He should call it a monkey palace. I was astonished when I saw the ancient castle of the Grimaldi, where Voronoff spends his summers and where he has established his depot for spare parts.

At first I could not believe my eyes when someone told me that this magnificent estate, with its exotic flowers and its glimpses of the Mediterranean with its palms and its roses, was the citadel of monkeys.

In the castle I found workmen engaged in building a hospital and a nursery for the monkeys. Voronoff bought the castle only a year ago. He was compelled to establish his experimental station on Italian soil because he was less hampered here by his colleagues than on the French side.

Voronoff's monkeys are in charge of Charles Bartlet, a Dutchman formerly attached to Bostock's circus. Having been in the United States, Bartlelt speaks English perfectly. He took me to the cages where many different types of monkeys diverted themselves,

CHARACTER AND MONKEY GLANDS

Bartlelt loves his wards. He entered one of the cages and presented a peach, sweet with Italian sunshine, to Caston, one of his favourite monkeys. Caston accepted the gift; but with a gallantry which I have never seen rivalled, at least in the Zoo, he immediately offered the fruit to Kiki, a winsome female of another breed, in the adjoining cage. The Simian Eve coyly rejected the tempting morsel!

I expected that Caston would now devour the fruit himself. However, this little monkey was too unselfish to think of himself. He generously offered it to his keeper. Only when Bartlelt likewise refused did Caston gaily eat his peach!

I wondered whether the disposition of the monkey is transmitted in any way with his glands. Bartlelt was unable to satisfy my curiosity on that point. However, we do not imbibe the disposition of a cow with her milk! Voronoff holds that there is no reason for believing that the glands or the glandular extracts obtained from an animal are likely to modify our character.

(To be continued.)

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MILITARY AID

The ancient Greeks had what are called "Sibylline Books," being prophecies by a gifted woman Sibyl, which were consulted on important national occasions, from the time of King Tarquin to that of Roman Emperor Nero the Infamous, when they were burnt.

Mahatma Gandhi and his organ "Harijan" are playing the role of Sibyl and her Sibylline Books in contemporary India. Prophecies, ideals, and theories are adumbrated therein by the modern seer, which are as complex in their understanding and confusing in their application as the Sibylline Books.

In a recent statement, in reply to a squeamish consultant who questions him about the use of the military to quell riots as recently in Bombay and elsewhere by Satyagraha-minded Congress Ministers, he declares that the use of the military against rioters is wrong and that a Satyagrahi Minister should rather resign than do so. Delving further into his theme Mr. Gandhi observes, "A non-violent man or woman will and should die without retaliation For those unwilling to follow this great law of life, retaliation unto death is the second best. The coward desires revenge, but being afraid to die he looks to Government to do the work of defence for him. If women would follow my advice, every woman would protect herself without caring or waiting for aid from her brother or sister."

We do not know whether the object of Mr. Gandhi in saying such things is just to make people think and get into a maze of worshipful confusion, or whether his fifth dimension mind really believes that what he says is right in theory and adaptable in practice.

The most famous woman of Treta Yuga, Sita could not protect herself from abduction by demon Ravana. The most famous woman of Dwapara Yuga, Drowpadi, could not save herself from molestation by Dussasana and Keechaka. Does Mr. Gandhi mean that all women now should learn juiju'su and use it to trounce molestors, or wear kripans like Sikhs or kukris like Gurkhas and use them when attacked? Are the Congress Governments to enact a new law condoning the use of weapons by women? Would that be in accordance with Satyagraha, as enunciated by Mr. Gandhi?

Possibly Mr. Gandhi has in mind two instances of such passive bravery from ancient Indian epics. Sage Vasishtha meditating in his hermitage was attacked by King Vishwamitra for the sake of his cow Nandini. Nandini was the daughter of celestial Kamadhenu, the giver of all gifts. Vishwamitra wanted to mulct Vasishtha of his valuable possession. He set his retinue to attack the hermitage and capture the cow. Vasishtha was just passive; but the cow's anger backed by Vasishtha's spiritual force proved too much for Vishwamitra, so that he swore that thenceforward he would give up his kingdom and practise asceticism. That is one instance.

Another is that of Jamadagni. A vandal king going on a hunt saw the sage meditating with closed eyes in his forest hut and put a dead snake round his neck. The sage bore it with even greater indifference than Mr. Gandhi would wish. But his son Aswaththama, the warrior, seeing the indignity put upon his unconscious sire by a prince went round India 21 times decapitating all kings.

Does Mr. Gandhi mean that his contemporary countrymen,—degenerate, denationalised, poor third-rate mimics of the semi-cultured west, puppets in the hands of political place-hunters—does Mr. Gandhi mean that they should or could rise to the spiritual level of Vasishtha and Jamadagni, or suffer death with brave passivity, Hindus at the hands of Muslim hooligans on the first day, and Muslims at the hands of indignant Hindus on the next day, and then both simultaneously at the hands of each other and the Government on the third day?

Mr. Gandhi speaks of the non-violent man or woman dying without retaliation. Why should he not *live* without retaliation? It is one thing to defend oneself from a blood-thirsty ruffian, and another to seek to imitate him. Cannot the non-violent man disarm the ruffian if he can and so save himself? Why not, in the name of God?

Mr. Gandhi talks of being eager for himself to live for 120 years. And yet he speaks glibly of others facing death without protection and without retaliation. He says, "The coward desires revenge, but being afraid to die he looks to Government to do the work of defence for him."

What a crude statement to make! Why is it cowardice to seek to avoid a sudden and horrible death? If a man has not got a right to his own life, what else has he got a right to? And if the Government does not or cannot protect him from being murdered, what is it good for, and why should it exist? Just to extract taxes and use them as it likes? Certainly not! Tax or no tax, it is the duty of a Government to protect the life and property of the governed, and to see that they pursue their avocations peacefully.

And in what way can every woman protect herself without others' help? By becoming invisible, by ogling the aggressor, by sucking a poisoned ring?

We rather think that this kind of talk is not very helpful. Mr. Gandhi knows that God is love, God is kind, God is merciful, but that He has a whole Hell ready for sinners. From Hiranyakasipu and Ravana and Kamsa down to Hitler and Mussolini he has destroyed evil men with his anger and valour. The angels of Heaven, all peaceful fellows, have had to fight aggressors, and to seek help to destroy them.

So how can Mr. Gandhi say that to die without retaliation is "the Great Law of Life?" Rather is it the law of death, since it inculcates death, and death only.

We are afraid that Mr. Gandhi is acting on the principle that thoughtless questions deserve only thoughtless answers. But he might remember that his statements fall not only on deaf ears but also on thoughtful minds, and that the latter are flabbergasted by his cryptic assertions!

Editor.

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SEE THE PAPERS

The bastman was given out with a doubtful l.b.w. decision.

"I am not out!" he protested, vigorously. "Not out!"

"Aren't you?" the umpire retorted. "Well, you have a look in tomorrow morning's paper and see."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue.)

(ii) "ಉತ್ತೆಣ್ಣ ಲತುವುಮತ್ತಾಂಗವನ್ರನ್ನತು" (T. M. 7-9-10). If the idea that for the benefit conferred by the Lord, self-surrender is the return, is deeply reflected, it will be seen that atma also belongs to God. Hence the Jivatma has nothing to give in return. (iii) "ನೆಂಜಮುಮ್ ತಮ್ಮ ತೇಳಿನ್ದಿತ್ತೇರುಂ" (T. 2-8-9). If deeply reflected the heart also is His. (iv) "ಉಯಿರ್‌ಕಳೆಲ್ಲುಮುಲಕುಮುಡೈಯವನ್." (T M. 3-2.11) Who is the Master of all souls and all the worlds. That God is the means to soul-emancipation and God-attainment, is declared by A.B.C. and D. together.

[The first term ಓಂ (Pranava) and the second term ನಮಸ್ have been explained. Now we come to the term ನಾರಾಯಣಾಯ.]

1. The word ನಾರ declares the self-existing groups of chits (intelligent beings) and achits (non-intelligents) "ನಿರ್ನಿನ್ರತೆಲ್ಲಾಮ್" All self-existing things.

2. The word ಅಯನ declares Isvara's All-Lordship, All-Kind-of-relation, All-Sustainingship, and All-Disposing Entityship.

(a) All-Lordship. (ಸರ್ವಾಮಿತ್ವಮ್). (i) "ಯುಮ್ಮೈಯುಮ್ ಯವರುಮ್ ತನ್ನುಳ್ಳೇಯಾಕೆಯುಮಾಕ್ಕಿಯುಮ್ ಕಾಕ್ಕುಮ್" (T. M. 1-9-1). In the world's Dissolution Bhagavan keeps within Himself and protects the mass of souls and the entire category of non-intelligents which are far near and neither far nor near. Again in evolution He evolves them as before and protects them, that is, bestows every bliss and heals every ill. Further He abides as *antaryamin* in every one of them. Such is the All-Great Lord.

(ii) "ತನ್ನುಳನೇತ್ತುಲಕಮ್ ನಿಕ್ಕನೆರಿನಿಯಲ್ ತಾನು ಮನತ್ತುಳ್ ನಿರ್ಪುಮ್ ಪಿರಾ" (T. M. 9-6-4). By His will the Lord has under Him all the worlds; by ವಿಷಯೇಷಿ relation He is within them. The Lord is both transcendent and immanent at the same time.

(iii) "ಅಡಿಯೇನುಳ್ಳಾನುದಲ್ಲುಳ್ಳಾ ಳಣ್ಣರಕತ್ತಾ ಬುರಪ್ಪುಳ್ಳಾ" (T. M. 8-8-3). He is this servant's Antaryamin (indwelling Ruler); He is in my impure body dwelling in the heart; He is the inner soul of things in the world as well as of the outside unmanifested *mahat* and *Ahankara*. He is immanent and transcendent at the same time.

(iv) "ನಾನುನ್ನೈಯುನ್ರಿಯಿಲ್ಲೇ ಕಣ್ಣಾಯ್ ನಾರಾಯಣನೇ ನೀಯುನ್ನೈಯನ್ರಿಯಿಲ್ಲೈ" (Fourth Tiruvandadi 7). Narayana! I have no existence without you and you are not without me.

(b) The Lord is all the relation. (ಸರ್ವವಿಧಬಂಧು) (i) "ಶೀಲೇಯ್‌ಕಣ್ಣಿಯರುಮ್ ವೆರುಮ್‌ಕೆಲ್ವಮುಮ್ ನ್ಮಮಕ್ಕಳುಮ್ ಮೇಲಾತ್ತಾಯ್ ತನ್ದೈಯುಮವರ್ (T. M. 5 1-8).

Women with beautiful eyes, precious wealth, mother and father who love and do good respectively, Bhagavan stands as all these to the chetana.

(ii) "ತಾಯಾಯ್ ತ್ತನ್ದೈಯಾಯ್ ಮಕ್ಕಳಾಯ್ ಮತ್ತಮಾಯ್ ಮುತ್ತುಮಾಯ್." (T. M 7-8-1). You (Bhagavan) are the five elements, mother, father, children and all others; You stand as everything.

(iii) ಎಂಬಿರಾನೆನ್ದೈಯೆನ್ನುಡೈಚ್ಚುತಮ್ ಎನಕ್ಕರಳು ಎನ್ನುಡೈ ಪಾಣಾಳ್." (T. 1-1-6) Vide 5 (b) (iv).

(iv) "ತಂಜಮಾಕೆಯ ತನ್ದೈಕಾಯೊಡು ತಾನುಮಾಯ್ ಅವೈಯೆಲ್ಲನಾಯ್" (T. M. 3 6-9). He (Bhagavan) stands as Protector like father and mother. Further he is all kinds of relation.

(c) The Lord is the All-sustainer. ಸರ್ವಾಧಾರತ್ವ. (i) "ಆವಿಕ್ಕೊರ್‌ಪತ್ತುಕ್ಕೊಮ್ಬು ನಿನ್ನಲಾಲರಿಕೆನ್ರಿಲ್ಲೇ" (T. M. 10-10-3). You (Bhagavan) are a support to my atma just as a tree (stick) is to a creeper. Other than you, I know no other refuge. (ii) "ಉನ್ನೈವಿಟ್ಟು ಎಙ್ಙನೇತರಿಕ್ಕೇನ್" (T. M. 7-2-1). How can I live without you?

(To be continued)

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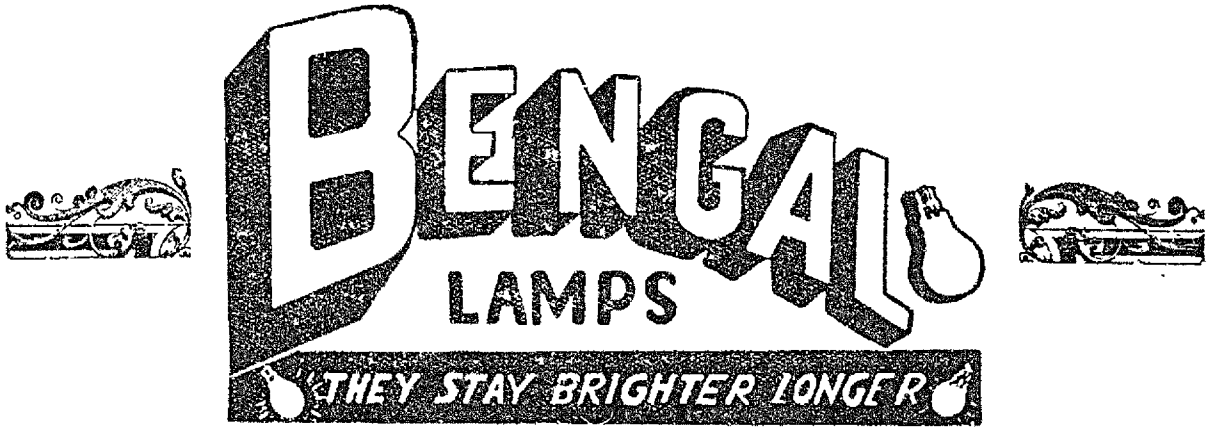

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VORONOFF AND REJUVENATION

(Continued from last issue).

"Are there many people," I asked Bartlelt, "who come here to choose their monkeys before their own operation?"

"Yes," he replied, "several men have come from Paris to make their selection. However, most people leave the selection to Voronoff.'

At this moment I saw outside the cage a monkey baby gazing wistfully at me."

"His name is Boo-boo," said Bartlelt.

I gave my little finger to Boo-boo, who immediately grasped it lovingly, and would not let me go until he was persuaded by the keeper to release my hand.

"Boo-boo,' I said, "and no other is my choice, if ever I feel that I am ready for Voronoff." Bartlelt laughed.

"How many monkeys do you keep here?" I asked him.

"There are always about fifty in Castle Grimaldi and fifty in Paris."

"What is the price of a monkey?"

"It varies between twelve hundred and six thousand francs Unfortunately, the means of transporting the monkeys to Castle Grimaldi from the jungle are not yet perfect Many die on the journey."

It seems that some of the monkeys commit suicide when they leave their native jungle. At least it has not been possible so far for Voronoff to induce them to propagate in captivity.

"The climate here,' Bartlelt remarked "seems to suit them but presumably the food they receive is not fully adapted to their needs We feed them on a vegetarian diet, but it is probable that in freedom they eat worms and grubs, in addition to fruit It is likely, also, that they find in the forest primeval medicinal herbs of which we know nothing. These matters must be investigated carefully before it will be possible to breed monkeys in captivity."

"THE SUPER GOAT"

"What happens to a monkey after a gland is removed?"

"That depends on the gland. As a rule, he is all right after two or three weeks. Males whose glands are removed become like females"

"How do you mean?"

"They are less cunning and powerful, but they do not know what has happened to them. Voronoff uses them for his experiments with cancer, diabetes, and other diseases even after he extracts their glands for the purpose of rejuvenation."

"Do you believe in rejuvenation yourself?"

"I have seen remakable results," the keeper replied "I have seen almost blind eyes made to see again. I have seen halting steps invigorated. I have seen too many successes to doubt the Voronoff method.

"Do you expect to be rejuvenated yourself?"

On this point Bartlelt seemed to be less decided. Voronoff when I put the question to him, had replied unhesitatingly in the affirmative.

At a little distance from the monkey cages I saw a goat upon which Professor Voronoff had performed one of his remarkable experiments. This goat, having been subjected to the same treatment as Voronoff's sheep, is likely to produce a long line of super-goats. Its temper is vicious, and its strength, I am told, enormous.

In passing out I bade farewell once more to Boo-boo and to Kiki. In one of the cages I saw a monkey mother nursing her babe which had arrived with her from the jungle. In her eyes was the same expression which artists depict in the young human mother. That glimpse of the monkey mother with the child stressed the unity of all life. We are not, after all, so very different from the monkeys. That is the reason why it is possible for Voronoff to substitute their tissues for ours.

Outside in the road, a peasant woman grinned when she saw me approach the Voronoff fastness. I tried to engage her in conversation. "Do you" I asked, "believe in Signor Voronoff's monkey-operation to renew youth?"

She laughed. "The sunshine, the air, my food and my happiness are all I need to remain young!"

DEMOCRACY

In a republic talent is suspect A man attains high office because his mediocrity prevents him from being a menace to his associates. That is why a democracy is ruled, not by the men who are most competent to rule it, but by the men whose insignificance can excite nobody's apprehension. Do you know what are the cankers that eat the heart of a democracy?

"Envy and fear. The petty men in office are envious of their colleagues, and rather than that one of them should gain reputation will prevent him from taking a measure on which may depend the safety and prosperity of the State; and they are fearful because they know that all about them are others who will stop at neither lies nor trickery to step into their shoes. And what is the result? The result is that they are more afraid of doing wrong than zealous to do right. They say that dog doesn't bite dog; whoever invented that proverb never lived under a democratic government."

Cesar Borgia.

WORLDLY WISDOM

"Fortune favours audacity and youth," he said, "You will go far. But let me give you some advice. Take care that like me you do not get a reputation for wit, since if you do no one will think you sensible, but notice men's moods and adapt yourself to them; laugh with them when they are merry and pull a long face when they are solemn. It is absurd to be wise with fools and foolish with the wise; you must speak to each one in his own language. Be courteous; it costs little and helps much; to be of use and to know how to show yourself of use is to be doubly useful; it is idle to please yourself if you do not please others, and remember that you please them more by ministering to their vices than by encouraging their virtues. Never be so intimate with a friend that he may injure you should he become your enemy, and never use your enemy so ill that he can never become your friend. Be careful in your speech. There is always time to put in a word, never to withdraw one; truth is the most dangerous weapon a man can wield, and so he must wield it with caution. For years I have never said what I believed nor ever believed what I have said, and if it sometimes happens that I tell the truth I conceal it among so many lies that it is hard to find it."

Machiavelli.

FOOD CONTROL

To The Editor, "Rationalist", Mysore.

Dear Sir,

The price of Jaggery has been rising at geometrical progression. A cube of Bidadi jaggery is quoted at 0-7-6 a cube. Even the smaller size is priced at 5 as. each. There was a sharp rise in the price just prior to Gowri feast. That price was kept up by the dealers since, and now they have further raised it as mentioned above at this season preceding the Dassara feast. In the days following when the demand for it will increase, there is no wonder if the price shoots up further.

The present price of jaggery is twice that of Mandya sugar, or even higher. The trader's explanation is that sugar-cane is ear-marked for the Mandya Sugar Factory, and that the crop available for jaggery is very limited, and that therefore the price has shot up

Anyway, whatever the real or assumed cause of this deplorable state, the consumer is hit very hard. He gets sugar insufficient even for his daily requirements and has to resort to jaggery, and the dealer exploits the need and makes huge profit. Latterly the dealers have organised into an association and competition is abolished and the high price is demanded by every one without reference to the buying rate.

There is a rumour that jaggery will be controlled but it will do no good to the public if it is handed over to a few licensed monopolists, as was done in the case of Bengal gram dhal. Unless the Government rations it out to card-holders, and sells it in the Ration Depots soon, the public suffering will increase. Will the Government do so quickly?

Yours Sincerely

Y. SREENIVASAIYA, B.A., LL.B.,

Advocate

The Rationalist.

Monday 30-9-1946.

FOOD MEMBER SPEAKS

When the Press of the State began a chorus of condemnation of the action of the Food Department of the Central Government in diverting the recent rice quota of Mysore to Travancore, we held aloof with some disdain, because we usually do not grudge other people benefiting at our cost, and because the action appeared to be too unstatesman-like and too silly for words, though it may have been a new sign of the glamour of Sir C. P. Ramaswamy Iyer's personality. We also wished to allow time to the admirers and boosters of the Interim Government to realise what to expect from the so-called "Popular Government in the Centre."

But after suffering the injury of being mulcted of our rightful supplies, the speech of the Food Member laying bare the impotence of the Government in meeting the emergency, and showelling out a lot gratuitous advice to the unfortunate public in the age-old bureaucratic manner, has been a little too much.

If Governments are unable to help the public, the public have to learn to suffer privation and famine, even unto death, as in the case of Bengal last year.

It is the duty of Governments to find means to meet public demands and to soften public suffering. It is those who cannot do so that cover their incapacity behind a smoke-screen of words, and seek to preach to the public to help themselves as best they can.

We recall that when some months ago the Food position was felt to be getting acute and the Viceroy sought the help of Mahatma Gandhi and Pandit Nehru, even Mr. Gandhi seems to have demanded, "Appoint a National Government, and we will solve it."

The demand has been met, and a so-called National Government has been appointed, but the solution is as far as ever.

But it is to be noted that the nation has not appointed the Government. The nation has not allocated the portfolios among the members according to their merits and aptitudes. A few forward members of the Congress Working Committee and others of their choice have got themselves placed in the Government, and divided the port-folios somehow.

Dr. Rajendra Prasad, we suppose, is a scholarly, retiring sort of person. He has neither administrative nor business experience, so far as we know. If the present food position of the nation requires any one at all, it requires, not a lecturer, but an alert, brisk, ruthless, dynamic person, who, like Christ, can make bread out of stone, and make it no costlier than stone. He must make frantic efforts to get supplies, and distribute what is got quickly, economically, equitably, among the several claimants.

He must not think that he is dispensing charity, because he is not. Having chosen to occupy a place of life and death to the nation, he must discharge his duties ably and efficiently or leave it. The public wants deeds not explanations. The public wants food-grains not words. But the Food-Member, Dr. Rajendra Prasad, discharges his duty by telling us smoothly, soothingly,

"I took over charge of the Food-portfolio only 3 weeks ago. I therefore hope that my

listeners will not be very critical if I do not give them the details of the present food problem and food administration in the country."

The public does not require any academic information. It just wants food. What it wants to know from you bluntly, is whether it can depend upon you for it, or whether it cannot. But instead Dr. Rajendra Prasad gives us a lot of platitudes, truisms, and cookery recipes. He says, "There are areas which are better off than others, and they must offer whatever they can to those in trouble. The country as a whole must be prepared to make sacrifices. The difficulty is mostly in the rice-eating areas. I must ask the areas which can manage to do without rice, even though it be at some inconvenience and discomfort, to confine themselves to wheat and its substitutes and reduce their consumption of rice. If they take to unpolished rice, which is undoubtedly more nourishing and which can therefore be taken in a small quantity without detriment to health, the deficit in the supply of rice can be met to some extent. Wheat and maize may be ground and converted into flour, of which bread can be baked or which can be boiled and made into balls. But they may be also broken and cooked like rice. Maize and barley and gram can be baked with hot sand and easily ground into flour and eaten with salt or jaggery without any further cooking as is done in Bihar. It may become necessary, and our people must be prepared, for a further reduction in the ration of cereals, particularly of rice."

Is it not clever? When the public are inclined to ask what the Interim Government and Food Member have done for the food problem, he anticipates them and turns the table on them. He asks *them* to do this and to do that, and warns them to be prepared for further privations!

This is democracy in practice! The party man in office is the master. And the voiceless and mindless public should just obey his commands, and dance to his tunes. They call themselves "public servants", but they remain "the High Command", and they command all others. They themselves are above command. They can do what they like in office, and then in the Working Committee and A.I.C.C. they can pass long resolutions complimenting themselves and patting themselves on the back! The public have to be looked after by God, if He wants to earn some good name!

Editor.

SELF CONTEMPT

Quiet, Please: A Dallas judge, talking too loudly, fined himself £5 for contempt of court.

BUTTER FROM COAL

In a former soap factory at Witten, in the Ruhr district of Germany, butter is produced from paraffin, a coal product. The process was discovered in 1935, and during the war as much as 150-200 tons of butter was produced in a month. Now that paraffin is more plentiful, production is to be stepped up to 350 tons a month. About 80 tons of fatty acids are obtained from 100 tons of paraffin, and the yield of either soap or butter is about 40 tons. In the manufacture of butter, glycerine and carotin are added.

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ನೋಟೀಸ್

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ಹೆಚ್ಚಿಗೆ ಸಂಗತಿಗಳನ್ನು ಮುನಿಸಿಪಲ್ ಆಫೀಸಿನಲ್ಲಿ ಆಫೀಸು ನಡೆಯುವ ಕಾಲದಲ್ಲಿ ತಿಳಿಯಬಹುದು.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

(iii) ನಾಟ್ಟಿನಾನ್ ಕೆಯ್ವವಮೆಂಬುಮ್." (Tirumalai 10) To those who are of the qualities of *rajas* and *tamas*, the Lord installed devatas everywhere.

(iv) " ನಿರುತ್ತಿನಾಕೆಯ್ವಬ್ಬಳಿಕ ಒತ್ತೈಪನಾಯಕನ್ ತಾನೇ" (T. M 5-2-8). The Deva of all the devas Himself installed in all the worlds devatas who were evolved out of his body, to manifest themselves as those to be worshipped by the scripturally prescribed daily and occasional works,

(d) The Lord is the All-Disposing Entity. ಸರ್ವ ನಿಯನ್ತೃತ್ವಮ್. (i) " ಕೆಯ್ಯೇಲ್ ತೀವಿನೈಯೆನ್ರುರಾಳ್ ಕೆಯ್ಯುಮ್ ಎನ್ಕೈಯಾರ್ ಚಕ್ಕರಕ್ಕಣ್ಣಪಿರಾ (T. M. 2 9-3)

O my Master with the disc in hand and appearing in the Transcendent Form of Sri Krishna! You have instructed, "Do not commit sins". Pray favour me with your grace to enable me to praise or to worship always your lotus feet without any trouble even at the time of exit from this body (that is even when phlegm gathered in the throat acts as an obstacle).

(ii) " ನೀ ಯೋನಿಕಳೈಪಡೈಯೆನ್ರು ನಿರೈನಾನ್ಮುಕನೈವಡೈತ್ತವಿ" (T. M. 1 5-3). Bhagavan created the fourfaced god Brahma with the knowledge of ಸೃಷ್ಟಿ creation and directed him to create devatas and rishis of distinct and superior life and with good knowledge of the actions of creation and the like, and many other beings. (iii) " ವೆರಕ್ಕುಪಾರ್ಕಳ್ ತೀಕ್ಕಣಿಪ್ಪಿಲ್ ತೀರ್ತ್ತವೇವ ದೇವನ್," (Tiruchchandaviruttam, 109). O God of gods, you weeded out the evil qualities of those with egoism and mineness (Bali)

(iv) " ಅಡಿಕ್ಕೀೞಮರ್ನ್ದು ಪ್ರಕುನ್ದವಿಯುಂ ವಾಮನೆನ್ರೈನ್ರರುಳ್ಕೊಡುಕ್ಕುಮ್" (T M. 6 10 11) Servants of God! the incomparable Supreme Lord who helps by His Grace in respect of upaya and upeya (means and end) declares "Dropping all other means and becoming selfless, take refuge under My lotus-feet and always enjoy them."

3. The patent dative denotes the calling desired appropriate to the place, time and position. (i) " ಉಯ್ಯವುಲಕಮನ್ಬುಯಾಮುಮುಳನಾವನೆನ್ ಬೃಲ್ಲೀ" (Perio Tiruvandadi, 76) By mere meditation the mind became broadened. If you delight to bear the whole burden of the assemblage of sins and I visualise you, please instruct me my Master, the All-pervador, how is it that I become as a great entity in all the worlds?

(ii) " ಐಮಿನಿಲ್ಕಾಲಮಿಲ್ಲಾಮುಮಡಿಮೆನ್ನಿ " (T. M 3-3 1). All kinds of consecrated services should be rendered at the holy feet of Sri Venkatesa in all places, at all times and under all circumstances. (iii) " ಪಳ್ಳಿಕೊಳ್ಳುಮಿಡತ್ತುಮಕೊಟ್ಟಿಡ" (Naanchiar Tirumozhi 4-1). This signifies the rendering of consecrated service not only when Bhagavan is not in bed but also while in bed, the service being one appropriate to that situation.

(iv) " ಉರುವಾರ್ತಕ್ಕರುಮ್ ಪಜ್ಜರುಮನ್ದು ಇಮ್ಮಿಪ್ಪೋಡು ಒರುವಾದುಳಲ್ವಾರ್ ಒರಡಿಯಾನುಮುಳ್ಳ" (T. M. 8 3-1)) Here is a God-servant who would follow you carrying your disc and conch of excellent form. (v) " ಶೆನ್ರಾಲ್ಕುಡೈಯಾಮ್" (Tiruvandadi, 53). To Sarvesvara with Piratti (Sri), Tiruvanandaazvan (the holy serpent) will be umbrella when He walks about; he will be His throne when He sits, he will be the wooden sandal when He stands, when He reclines in the expansive milk-ocean, the Holy Serpent will be the float, the light made of gems, the beautiful canopy and will be the pillow to recline upon.

(To be continued.)

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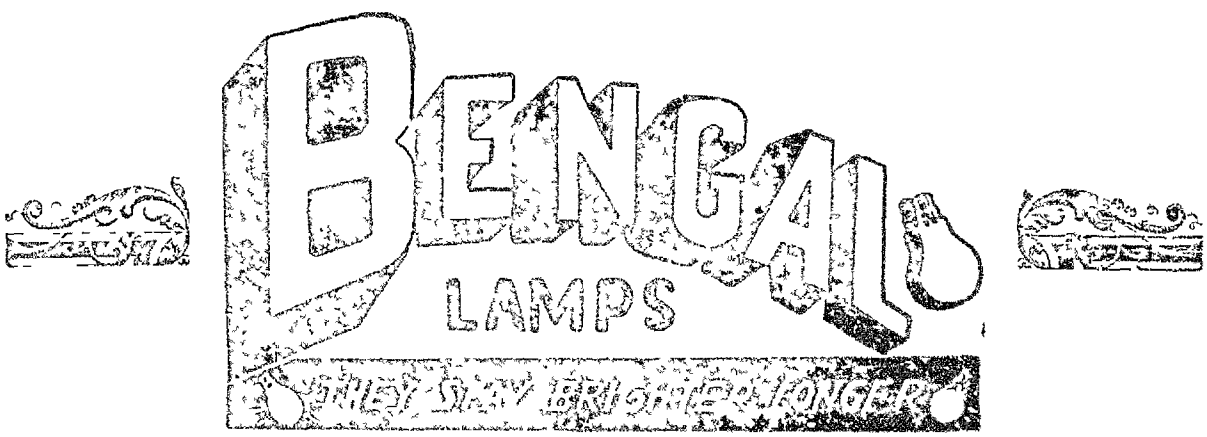

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THE DEWAN'S ADDRESS

Addressing the 66th Session of the Mysore Representative Assembly on the 30th last Dewan Dr Sir A Ramaswamy Mudaliar observed

"I did not consider when I was pleading the case of adequate food supplies to India and particularly to Mysore as leader of the Delegation to the U S A. in February and March last, that I should soon have to share the direct responsibility for the distribution of food supplies in this State I cannot conceal from myself the anxiety that the Government still feel, particularly during the next two months, in regard to adequate supply and distribution of food in urban and rural areas The ration that we have till recently given was almost the lowest in the whole country It has to be remembered that the system of rationing has continued over a number of years and that Mysore was one of the earliest areas to introduce both direct procurement and rationing It can easily be understood that, though at present the rationing may not be much lower than in the surrounding areas, the cumulative effect of this long period of strain has affected and is affecting the people very seriously We have presented these facts to the Government of India strenuously from time to time and it is my hope that the situation in Mysore will be taken note of and a greater measure of relief will be forthcoming

'I am glad to find that the Government of Mysore is specially interested in the development of rural areas The agriculturist is as usual the backbone of the State His condition during recent years has to a certain extent deteriorated The difficulty of getting labour for cultivation the high price of cattle the non availability of agricultural implements added to chronic desease in some parts of the country have made his position hard Government have therefore wisely decided on rural reconstruction works of various kinds by the promotion of cottage industries by the establishment of rural ameliorative relief and by deputing a Special Department under the charge of the Rural Development Officer to look after the condition of the rural population and to improve its position as far as possible It will be the endeavour of Government to further strengthen this work, expand those activities and improve the position of the agriculturists in particular and the rural population in general'

'It has been my lot during the past seven years to be closely connected with industrial and commercial activities in this country, and during the long period of the War I have had special opportunities of examining and understanding the industrial needs of the country and of following the course of development of industrial activities Mysore can be proud of the industries that it has already established."

"Yet it seems to me that the time has now come when we must be more clear in the policies which we wish to pursue in industrial development and the measures which we propose to take for such industrial development The shelter of protection which some industries enjoyed during the period of war will not continue for long International conferences are proposed to discuss the question of freer international trade and commerce and to remove or lower the barriers that exist in the way of such international trade. The highly industrialised countries seeking for a free outlet for their increased production are anxious to gain new markets and to expand their trade in old markets India will be inevitably drawn into the vortex of the fierce competitions which are likely to arise between highly developed industrial and undeveloped or under-developed countries of the world It may confidently be expected that the Government of India, committed to a policy of protecting the existing industries and fostering the development of new industries, will not succumb to any dictation by highly industrialised countries, and that therefore such protection as may be necessary by way of tariff or otherwise will be ensured to industries by the Government. Even so, the anxieties of the future cannot be minimised India cannot remain in isolation in trade and commerce. There are many indirect means by which pressure can be brought to bear by highly developed countries with large monetary resources on undeveloped countries.'

"I have been referring so far to international trade But the internal position in the country cannot be a matter of less concern to the industries in Mysore The trend during the recent years in India has been for the establishment of industrial units on a large scale. There are also indications of a chain of industries being established by Big capital I do not suggest that this is an undesirable development In fact, it may be some answer to the menace of fierce competition from abroad, but

the internal trend also warrants an obligation on us to re-examine our own industrial concerns. Are our industrial units economic units as compared with industrial concerns of other highly developed countries? Can our products stand competition against those produced in India itself? If they are not in a position to meet on a competitive basis in Indian markets, what chances have they of survival when production exceeds demand? I feel therefore that the Government will have shortly to examine the position of industries in the State with a view to strengthening them and making them competitively economic units wherever possible."

" Pioneer as the State has been in the development of hydro-electric energy in the country and perhaps in the East, it still holds its pioneer place in the quantity produced compared with the size of the State and its population. This gives us the encouragement for industrial development of both large and small scale industries and we should take advantage of the present opportunity to promote both large industries and small industries."

" I have been a believer in regionalisation of industries. I do not think it covers the case of proper industrial development and of the promotion of the standard of living of the people generally if industries are concentrated in a particular locality. The dispersal and the spreading out of industrial concerns have been proved to be a strategic necessity during the war, but such dispersal is also necessary from many other points of view. An earlier concentration in some towns in India of most of the industries was largely due to the fact that electric power was only avilable in those areas In a State where electric power is available in every nook and corner, the main reason for such concentration will disappear. It is my hope that private promoters of industries who are anxious to play their part in industrial development will set up such industries in different parts of the State."

" The problems of Railway expansion and Road transport is also engaging the attention of Government. The Chamarajanagar-Satyamangalam connection is of great importance to the prosperity of the State, and a special detailed survey has now been undertaken by the Government of India at the instance of this Government. I trust that the project will shortly be taken up."

" Facilities for road transport have undoubtedly to be developed, but private interests cannot be allowed to manage road transport without due consideration of the interests of the travelling public. Government have therefore under consideration proposals for proper organization of road transport with adequate facilities for the travelling public and I trust that we shall have the co-operation of private agencies in this behalf."

" The Malnad area has been long known for its unhealthy nature and the want of facilities for its residents. The War has proved that if there is sufficient financial resource even the most unhealthy part of the country can be reclaimed and made free from disease. Modern scientific discoveries have made possible the conversion of barren and desolate areas into promising lands of plenty. It is my hope that we should make determined efforts to remove the blot of the malarial disease from this part of Mysore and to restore to their proper state of health, the inhabitants of these areas."

" At one time it was considered as a test of good finance that there should be large surpluses each year and that revenue must always exceed expenditure. I need hardly remind the students of finance in this country, of the criticism to which that policy was subjected by the late Mr. Gopal Krishna Gokhale of revered memory. But even afterwards during nearly the four decades that followed, it has been the hallmark of proper finance that there should be a balanced budget each year. Among other old traditional assumptions regarding good financial policy this is one the incorrectness of which has been established during the War. It is now realised that it is a short-sighted policy which demands that current expenditure and revenue shall be equated each year and that every scheme which is not remunerative should necessarily be financed from revenue."

" While it is not suggested that expenditure should be met for all kinds of non-productive purposes from loan funds, it is certainly an accepted principle today in some of the more advanced countries that a strict adherence to the principle of meeting such expenditure from revenue is neither necessary nor desirable. It is also generally accepted that what is required for good finance is the possibility of balancing the Budget not each year but over a period of years, say five."

(Continued on page 5)

The Rationalist.

Monday 7-10-1946.

THE DEWAN'S ADDRESS

The Presidential Address of Dewan Dr Sir A. Ramaswamy Mudaliar to the 66th Session of the Mysore Representative Assembly is extracted on another page. During its career of 66 years the Mysore Representative Assembly has had many types of Presidents. Dewan Rangacharlu, father of the oldest representative institution in India, Sir K. Sheshadri Iyer, author of the first hydro-electric scheme in the East, Sir P. N. Krishnamurthy and Ananda Rao, Service Dewans, V. P. Madhava Rao, dominant and autocratic, Sir M. Viswesvaraya the practical dreamer, Sir Kantharaj, the courtly, Sir Banerji, talented and bureaucratic, Sir Mirza Ismail, dazzling and spectacular, Dewan Madhava Rao II, gentle and constitutional, and now Dr. Sir A. Ramaswamy Mudaliar, career politician, and mature parliamentarian. Sir A. Ramaswamy Mudaliar is the tenth Dewan of the resurrected Mysore State, and the tenth President of the Representative Assembly.

Referring to the serious food situation in the State in the course of his address the Dewan said that rationing had continued over a number of years, that Mysore was one of the earliest areas to introduce both procurement and rationing, that the cumulative effect of this long period of strain is affecting the people very seriously, and hoped that the Food Member, Dr. Rajendra Prasad, would appreciate the hard conditions and render help to the State.

Whatever Dr. Rajendra Prasad may or may not do for Mysore hereafter, he has done a major disservice to the State by diverting its promised allotment, in his anxiety to placate Mr. Prakasam and eagerness to win the esteem of the Travancore Dewan.

Dean Swift somewhere says, "Any man may get a reputation for benevolence by judiciously laying out five pounds a year." And Dr Rajendra Prasad has sought to get his reputation for benevolence by taking five pounds from some one else and laying it out judiciously between Madras and Travancore, and left Mysore in the position of the proverbial Peter who has been robbed to pay Paul! The allocation to Mysore was made after a full enquiry by every one concerned. The U.S.F.E.C. Chief, ex-President Hoover told Governor Sir Henry Knight of Madras that "he had been much impressed with the seriousness of the situation in Madras and Mysore which were the hardest hit portions of India." On the other hand the Dewan of Travancore declared not long ago that the food situation in the State was perfectly satisfactory, and admitted but recently that the procurement system in Travancore was not as good as in the neighbouring Provinces. And yet Dr. Rajendra Prasad used his newly got power to snatch Mysore's portion and give it to Madras and Travancore. The people of Mysore will not thank him for it.

There is also a statement of the Food Member which we are obliged to correct.

"Administration of rationing in India was the best in the world according to the report of the American Famine Enquiry Commission headed by Mr. Hoover which visited India a few months back." This was stated by Dr. Rajendra Prasad, Food Member, Government of India, during his visit to his home-town, Patna. "The Commission based its opinion," Dr. Prasad added, "after seeing the system at work at Madras," says a recent report.

It is both an exaggeration and a misstatement. Mr. Hoover made no statement about rationing. It was Dr. Schultz, leader of the American Food Mission,—it was a Mission and not a Commission,—who observed in Bangalore, "Ex-President Hoover, as a result of his tour of the affected areas in India, had no doubt realised the seriousness of the Food situation in India. But what he had not sufficiently realised, according to Dr. Schultz, was the efficiency of rationing and Food administration in South India and Mysore State. The present Mission had gathered full statistical data and had personal knowledge of this efficiency. This would have a great favourable effect on the American public. The speaker would even suggest that Americans and Europeans could hardly believe that India possessed such organisational power, and even the Mission could not have believed it without the personal knowledge they had now." So Dr. Rajendra Prasad's attempt to discredit or ignore Mysore and take all the credit for Madras is like Nelson applying his telescope to his blind eye!

But apart from the "high-level" negotiations with the Central Government about the main food-grains, His Highness's Government have to see that the various other articles of diet are made available to the people under normal terms as quickly as possible. The present state of all-round famine and 300 per cent price-level is like a high fever which ought to be brought down by the most urgent endeavours. The present system of generous prices and bloated profits at every stage is baneful both to Society and to Government. The abnormal practice of "high profits and slow returns" should soon be made to give place to the normal commercial principle of "small profits and quick returns." It would be negligent for Government to delay action in this matter much longer!

(To be continued) *Editor.*

(Continued from page 3)

"I trust that members of this Assembly who are so keenly interested in rural development will give their full support to proposals the Government may put forward to strengthening the financial resources of the State when necessary."

"I venture to make an earnest appeal to all good citizens to rally round the Throne and the Person of the Ruler, and in loyalty to him, work for the welfare of all sections of the people. The conditions prevalent elsewhere, the troubled and anxious times through which many are passing, the general spirit of restlessness which is so widespread, give some indication of what is required of all such citizens in this State. It is not by intemperate language or incitements to lawlessness that progress can be attained. They are the greatest obstacles to the achievement of any orderly and progressive administration. And when those who are responsible for such activities find themselves translated to spheres of responsibility, these very activities will form a boomerang. I venture to suggest in all modesty that what is most required is the cultivation of a spirit of tolerance, a disposition to appreciate the point of view of those who hold opinions different to one's own, and above all a catholicity of spirit and outlook which marks the real lover of his country and the true Nationalist. When such an atmosphere is created, as I trust it may soon be, when each of us observes, in spirit even more than by the letter, the oath of loyalty we have sworn to the gracious Ruler of our State, when the good of the people is placed above all other considerations, there will exist those conditions which will enable the declared policy of our Rulers to be steadily pursued. And in the meanwhile may we all so act and serve that that day may be hastened, and that the State of Mysore may play a great and leading part in shaping the destinies of greater India."

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UNIVERSITY OF MYSORE

Notification No A 3-1402/45-46

Dated 25th September, '46.

Applications are invited from duly qualified candidates for the post of Professor of Kannada in the University on a salary of Rs. 400 25-700. The post is permanent and the selected candidate will be on probation for two years in the first instance on the initial salary of Rs. 400/-. The minimum academic qualification required is a good Master's (or corresponding) degree in Kannada Language and Literature. Preference will be given to candidates who have had experience in teaching and organization and have done original work.

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4. If required, candidates must be prepared to be interviewed at their own expense.

5. Applications should be addressed to the Registrar, University of Mysore Mysore, and sent so as to reach him on or before *25th October 1946.*

D. S. GORDON,
Registrar.

SRI DURGA DEVI

Under the immediate presence of Dr. Sir A. Ramaswamy Mudaliar, K C S.I., LL D., Dewan of Mysore, a special worship has been arranged for Goddess Durga Devi in the temple at Nazarbad, Mysore on Tuesday the 8th inst. at 9-30 A.M.

A READER'S OPINION

"It is needless to say that your kind self is one of those who wield a brilliant pen and one possessing great literary abilities. Being a versatile genius of letters you have been disseminating knowledge through the bold and upright editorials of the *Rationalist.* These editorials are simply charming and enchanting, and fully justifiable. I only pray the Almighty to bestow more power to your elbow"

A PLEASANT SHOW

Under the auspices of the Mysore City Municipal Council, a Market Show was held in the Devaraj Market on the 2nd inst. It was opened by Mr. S. Nijalingappa, P M C., M.C.A., and consisted of interesting and well-arranged exhibits of fruits and vegetables Mr. K. Changalaraya Reddy, M.L.C, distributed prizes to the winning exhibitors on the evening of the 3rd inst.

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28. Some Systems of Hindu Philosophy, a Caustic Survey. 29. Ramanuja, the Apostle of Devotionism. 30. The Vanity of Earthly Power. 31. Spiritual Regeneration and world Reconstruction. 32. Veerashaivism, its Antiquity and greatness. 33. The Science of Astronomy, or Jyotisha, an entrancing Study. 34. Ramanuja and Shankara. 35. Hindu Lady Savants. 36. Sravanabelgola, Sacred place of the Jains

BOOK III. PHANTASY:

37. Flowers. 38. The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description. 41. My Tour from Home to College. 42. The Deserted Cat. 43. An Apology for failure. 44. Public Spirit. 45. Human age. 46. What is Greatness I. 47. A Journalist. 48. The Power of the Press. 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures: 1. Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3. V. N. Narasimhaiyengar. 4. M. Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir Meza M. Ismail. 7. Sir C. Y. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer. 10. Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13. The Problem of Wealth.

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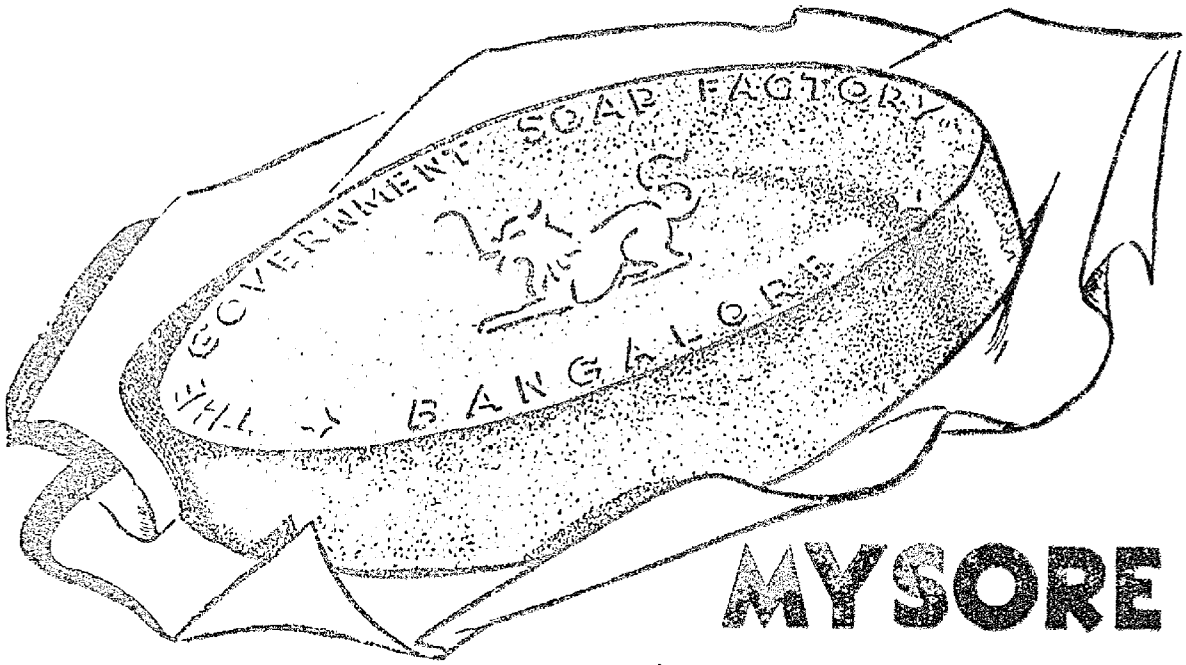

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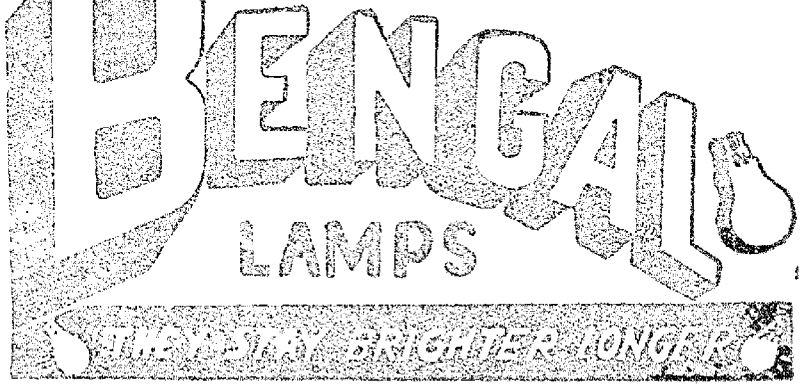

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MEDICAL PROGRESS FROM CLASH OF BATTLE

One thing, at least, may be said in war's favour: it quickens the tempo of medical research—to man's everlasting benefit.

How much did our physicians learn in World War II? One statement answers that question. This was the first war in history in which bullets have been more deadly than microbes. Figures of astonishing portent are on hand. In the European campaign, disease took only 1,500 American lives!

A large part of this progress, of course, is traceable to penicillin and the sulfa drugs. Their story has been told often. But there are dozens of other heartening stories of medical advances.

Disease: When war started, typhus—not to be confused with typhoid fever—hung like a dark threat over Europe. This louse-spread wrath, handmaiden of war, preys on ill-fed, ill-clothed populations. After the last war it killed 3,000,000 Russians.

Just as the war started, American research men devised a new vaccine to protect against typhus.

Millions of doses were made and used with brilliant result. Not one American died of this sickness!

Another superb weapon against typhus came out of Swiss laboratories and was mass-produced by American industry. It was the miracle insect killer, DDT. When a man is dusted with DDT the lice on him die instantly. He is no longer a potential spreader, or potential victim, of typhus.

DDT played a similarly heroic role in the No. 1 disease problem of the Pacific—malaria. Planes dusted DDT on swamps, killing both mosquitos and mosquito larvae. Pest holes like Guadalcanal became healthful. Army malaria rates declined 75 per cent.

Meningitis has been a problem in every war. In World War I, it killed 40 per cent of the men who contracted it. Thanks to penicillin and sulfa, only a tenth this many died in World War II. Similarly with pneumonia—which claimed the lives of 24 per cent of its victims in the first World War and of 4 per cent in the second.

Using the same technique used to prepare typhus vaccine—microbes of the disease are grown in fertile eggs—research men have prepared a vaccine against influenza. It has had no widespread trials, for there has been no flu outbreak. But it promises to break the back of an epidemic such as the one which killed 20,000,000 human beings after World War I.

Surgery: Advances in surgery during World War II were spectacular. A soldier who reached a hospital was twice as apt to walk out alive as he was during the first World War. Note some sample figures. Abdominal wounds killed 70 per cent in the first World War, only 20 per cent in the second; chest wounds 30 per cent versus 15 per cent; head wounds 50 per cent verses 15 per cent.

There are several reasons for this. For one thing, in World War II, the wounds were handled with speed unmatched previously. Men wounded in France on D-Day morning were evacuated by plane to England by afternoon. As a rule medical assistance reached a man within minutes of the time he was wounded. Thus, surgical intervention came during the "Golden period"—within six hours.

The two great soldier-killers are hemorrhage and shock. In World War II, great strides were taken in controlling both. Shock is complete collapse of all vital body functions, with subnormal temperature, shallow breathing, falling blood pleasure. Blood vessels collapse. Fluid leaks into tissue. Weapons against shock were plasma and whole blood—sometimes in enormous doses.

One of the dramatic advances was in treatment of compound fractures—when bones pierce skin. Such wounds are open invitation to infection. During the Civil War, eight out of ten men with compound fractures died. During World War I, it

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ನಾಯುಕ್ತಿಕ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

was one in six. In World War II, only a negligible number died.

Wounds were cleaned and dusted with penicillin or sulfa powder. Then the leg or arm bones were nailed together with stainless steel nails and the whole limb cased in plaster. Men with such injuries were often hobbling about on crutches a few days after being injured. Wounds so treated heal in a few weeks, instead of making a man an invalid for months.

Penicillin opened the way for another great surgical advance. Surgeons had feared to close deep wounds in soft tissue. There was always the grim chance that bacteria might be sealed in the wound, paving the way for gangrene and death. Such wounds took months to heal by granulation—formation of scar tissue on the wound crater.

New procedures changed all this. A wound was left open a day or so for observation. All dead tissue was cut away, the patient was treated with penicillin and on the third or fourth day the wound was closed. As a rule, wounds were 90 per cent healed in ten days.

Both brain surgery and plastic surgery were born of the first World War. They grew up in the second. At one time a penetrating wound of the brain was a verdict of death. The surgeons of World War I became skilled enough to save half the men thus injured. Those of the second World War saved all but 15 per cent.

Nowadays there is hardly any human wreckage that reconstructive surgeons cannot repair. They use cartilage—even have "banks" to store this tissue, borrowing it from cadavers— to build new noses and ears. If new eyelids are needed, they are built out of tissue taken from the underarm or from the foreskin. Eyelashes and eyebrows are made of small strips of tissue taken from the scalp.

If skulls have been shattered and bone has been torn away, surgeons replace it with t e miracle metal, tantalum. This is easily tolerated by the body and is soft enough to be hammered into shape in the operating room. Once the metal is in the skull, the scalp is drawn over the wound. From outward appearance, no one would know a chunk of skull was missing.

Anesthesia: Although war has developed few new anesthetics, it has familiarized physicians with many of them. The most valuable anesthetic of World War II was sodium pentothal, administered by hypodermic. Within three minutes of getting a painless jab in the arm, an injured soldier was in peaceful slumber, remaining unconscious for about half an hour. This was often long enough to permit surgical repair work. If not, ether or cyclopropane was used.

Avertin is another new anesthetic. This is administered by enema. It is particularly valuable in treating highly nervous patients The physician will order an enema each morning for several days. When the patient is completely relaxed—and unsuspecting—avertin is added to induce sleep

The Navy has familiarized thousands of surgeons with the use of spinal anesthesia. This knowledge will be valuable in civilian life, especially in treating surgical patients with bad lungs or hearts. Spinal anesthesia does not burden them as ether does.

Burns: To a great extent World War II was a burn war. Gasoline, incendiaries, flame-throwers made it imperative that better techniques be developed to handle these ghastly wounds. Shock and infection are the twin enemies in burn cases. Surgeons had plasma to fight shock, sulfa and penicillin to fight infection. Skin dressings were developed for immediate grafts on burned areas.

The Padgett dermatome—invented by Dr. Earl Padgett of Kansas City—was a tremendous aid in this work. This rolling-pin device cut slices of skin of any desired thickness. Thus, skin taken from a burned man's hip by the dermatome was used as a dressing on his burned chest. The skin was "glued" in place by thrombin, a component of blood. When

(Continued on page 6)

"THE RATIONALIST."

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"RATIONALIST"

Chamaraja Road, Mysore

The Rationalist.

Monday 14-10-1946.

THE DEWAN'S ADDRESS

II

Dealing with scarcity and high prices of cloth the Dewan states that the mills have assured co-operation in increasing production.

The mills are indulging in no philanthropy in giving that assurance. Thanks to Government patronage and protection they have made,—even those which had been dying—mountainous profits. One such mill with just a capital of Rs. 18 lakhs, has "fully repaid a cash credit of Rs. 20 lakhs secured on fixed assets, and another cash credit of Rs. 20 lakhs secured on floating assets with Government guarantee," made an investment of Rs. 30 lakhs, reserved Rs. 7 lakhs for taxes, and paid a dividend of 24 per cent to shareholders!

All this enormous profit has been made out of the so-called "controlled prices" allowed by the Textile Control Board under the plea of controlling the prices for the benefit of the public! How grateful must the public be for safe-guarding their interests so well! Unless the basic prices and the rates of profit at present fixed are substantially reduced the inflation and consequent hardship to the public will continue. Since the Mysore Government is unable to revise the prices by itself, we have to hope that wisdom will dawn on the concerned India Government personnel and that they will do so before long.

Speaking of agriculture the Dewan observes, "the agriculturist is the back-bone of the State. His condition recently has to a certain extent deteriorated. Difficulty of labour, high prices of cattle, lack of implements, and disease have made his position hard."

Be it remembered that voluable public men have urged, and Government have felt compelled to grant, agriculturists higher prices than they have ever had in the history of the world. It is but natural that when the agriculturist gets higher prices for his produce, the agricultural labour also should demand a corresponding increase, unless he is paid in kind.

The complaint of lack of agricultural implements is a poor compliment to so many implement factories studding the country and purporting to meet public needs. It shows that even during the war they have had only one aim, *i.e.*, to get increasing profits, and not to meet public needs. Disease should be met by efforts for speedy restoration of normal nutrition, and by application of the new preventive treatments discovered during the war.

One thing however has to be remembered. Giving high prices to the agriculturists inevitably means forcing them to pay high prices for what they themselves have to purchase both for agriculture and for family needs. In the result we find today that the high price for the grower is not even a mixed blessing, but an undiluted curse, not only to them but also to the public at large. The sooner that public spokesmen and Government realise that the better. To imagine that high prices for the agriculturist will mean a new era of prosperity for him and a new heaven for the kisans, is to live in a fool's paradise, whether the Governments do so, or whether the public do so.

"Mysore can be proud of the industries that it has already established. They show a high development of technical efficiency. They are managed by experts practically all of whom are Indians," says the new Dewan. Being Dewan it is of course not easy for him to see the other side of the picture. The industries have been started in order to meet the needs of the people of the State. They have been given monopolies and protection and freed from all competition.

Before the Paper Mill came in Mysoreans were getting good paper at 2½ annas a pound. Today the Paper Mill puts forth only excuse after excuse, doles out poor quality of paper at high price and at its own sweet pleasure, and on account of its existence it is impossible to get good paper from outside!

Before the Sugar Mill was started Mysoreans were purchasing sugar at 2½ annas a viss and jaggery at 6 pies each. Thanks to this mill the public have to buy sugar at 11 annas a viss and jaggery is rare at 6 annas each! The Soap Factory lives more by propaganda than merit, and believes in imitating the best in prices though not in quality. The Iron Mills are also as unhelpful to the State's public as though they were foreign owned. Their local price is higher than their export price, and they care less for the local market than for the foreign.

These industrial enterprises are of less use to the Mysore public than if they did not exist. They have done nothing to earn the thanks of the public or inspire a feeling of pride in them.

(To be continued) *Editor.*

THE MYSORE GYMKHANA

The Inaugural Function of the Mysore Gymkhana was held on the 10th inst. in the Town Hall, Mysore, under the Chairmanship of Dr. Sir A. Ramaswamy Mudaliar, Dewan of Mysore. The elite of the city were present. After invocation Sangeetaratna T. Chowdayya enchanted the audience with a Violin recital. Sirdar K. Basavaraj Urs, M.A., LL.B., President of the Gymkhana, welcoming the Dewan and the audience, spoke of the good work being done by the Gymkhana in the field of Sports as well as Arts since its inception 6 years ago. "It is our desire, Sir," he said, "to shape this into a club worthy of the Garden City of India, which will cater to the needs, interests, and capacities of sportsmen, intellectuals and aesthetes."

The Chairman, rising amidst cheers, recalled that in his student days he took part in sports, and that some of the best and most popular sportsmen of the day in Madras were Mysoreans; that subsequently it was a joy to him to see the Mysore Polo Team, under the patronage of their Highnesses the late Maharaja and Yuvaraja, winning trophies every year against the best all-India teams, and that he was anxious that Mysore should keep up that tradition of excellence. In America boseball was a national game, and in England Cricket aroused universal interest. Sport was a great civiliser and humaniser of every citizen. The true sportman did not rejoice too much in victory, nor get too depressed in defeat. This was the spirit inculcated by our ancients, and he and his colleagues in the Mysore Government would do their best for popularising sport, for raising its standard, and to help Mysore teams to take rank among the best in India. He complimented Sirdar K. Basavaraj Urs and the members of the Gymkhana on their good work and promised to do his best to help them onwards.

Mr. D. Ramaiya, B.A., Vice President of the Gymkhana, thanked the Chairman and the audience, and the function terminated with three cheers to H. H. the Maharaja.

(*Continued from page 3*)

securely anchored, the skin started growing immediately. In an astonishingly short time, no scars whatsoever showed for the ordeal.

Blood: Just before war started, the Russians pioneered with storing whole blood. American workers were chiefly responsible for developing plasma. Even at the outset of the plasma program one thing was apparent—enormous waste was involved. After plasma was extracted, red blood cells—nearly half the blood volume—were discarded.

Research men set about finding uses for this material. One was immediately apparent: red cells as a treatment for anemia. Spectacular results followed injection of red cells into anemic patients, who got an immediate sense of vigor.

Fibrin has been extracted from red cells. Sprayed on a body area, it makes a cellophane-like film. Such films have been used to replace injured brain membranes. This same fibrin, in the form of foam, is used to stop hemorrhage.

Thrombin, mentioned above, is also valuable in stopping hemorrhage. In as little as a second it will clot blood. In skin grafting, thrombin and fibrin play a double role. They stop bleeding from capillaries and act as a "glue" to hold skin grafts in place. Formerly, grafts had to be sewed or held in place by dressings.

Red cells make an excellent salve for wounds. This red paint somehow hastens healing. Exactly how, no one knows, but in many instances results have been surprising.

VENEREAL DISEASES

These have been the plague of every army. Penicillin has reduced early syphilis from a disease requiring months or years for treatment to one requiring weeks. Gonorrhea can be cured in hours As a result, a means is now at hand for complete eradication

New methods of treating troublesome ailments have appeared. Athlete's foot, for example: the Navy copperplates inflamed areas! An electrical contact is fastened to the ankle of a sufferer, and he puts his foot in a bath of copper sulphate. A tiny electric current is switched on and free copper is deposited in the pores of the inflamed areas. This kills the parasites.

To enumerate all the other medical advances of the war would require volumes. This new knowledge will be utilized for everyone. J. D. R.

UNIVERSITY OF MYSORE

Notification No. A. 3-1402/45-46
Dated 25th September, '46.

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D. S. GORDON,
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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue.)

(vi) "ಪುತ್ತೈನಂಗಾಮಂಗಾಳ್ಮಾತ್ತು" If we should ever aspire for any transient worldly gain, being mislead by the vicious influence of *rajas* and *tamas* Thou, as our only well-wisher, should not give ear to such paltry requests, nor shouldst Thou deign to bless us with them. Then and then alone all our attempts to hold an uninterrupted communion with Thee will be brought to a successful fruition.

(vii) ಅಡಿಮೈಶೆಯ್ಯವೇಣುವೇಣ್ಡುನಾಮ್" (M. M. 3-3-1). We should render consecrated service at the feet of the Lord. (viii) "ಕೂವಿಪ್ಪಣಿಕೊಳ್ವಾಯ್" (T. M. 8-5 7). Call me and be pleased to accept my consecrated service under your feet which measured and occupied all the worlds. (ix) "ನಲ್ಕಿಯೂಳಿನ್ನಿಲ ಕ್ಕೊಣ್ಡರುಳೇ" (M. 1-9-1). In your grace you must be pleased to take me as your servant.

7. 1. The following verse should be meditated upon as the significance of *pranava*.

ವಿಡ್ಡೈಯೇಳನ್ರಡರ್ತುವೆಕುಣ್ಡುವಿಲಙ್ಗಲುರ
ಪ್ಪಡ್ಡೈಯಾಲಾಳಿಶಟ್ಟಿಪರಮಪರನ್ ಜೋತಿ
ಮುಡ್ಡೈಯಾರ್ನೀಲಮ್ಮಲ್ಕುವಮ್ವಯಲ್ತೂಳ್ ಕಣ್ಣ
ಪುರಮೊ
ನ್ರುಡ್ಡೈಯಾನುಕ್ಕಡಿಮೇನೊರುವರ್ಕುರಿಯೇನೋ ॥
(T. M. 8-9-3)

The Saint after describing the extraordinary achievements of Bhagavan and some of his attributes, says that he is *sesha* to the Lord of Tirukkannapuram who is the *Archavatara* of the Lord of Sri Vaikunta, and that he is not sesha to any one else. This verse declares that Isvara is the All-Protector, the All-Master, the cause of the universe and the Lord of Sri. The springing up of *seshatva*, the chetana's ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ and the Lord's ಅಸನ್ಯಾರ್ಹಶೇಷಿತ್ವ are also told. The chetana taking refuge at the feet of the Lord, manifests ಸ್ವಸ್ವರೂಪಜ್ಞಾನ. Thus all the significances of pranava are to be found in this verse.

2. As the significance of the second term (ನಮಃ) the verse hereunder should be mentioned.

ಯಾನೇಯನ್ನೈಯರಿಯುಶಿಲಾತೇ
ಯೊನೇಗುನ್ರನತೇಯಿನ್ರಿರುನ್ದೇನ್
ಯಾನೇ ನೀ ಯನ್ನುಡಮೈಯಮ್ ನೀಯೇ
ವಾನೇ ಯೇತ್ತುಮೇವ್ವಾನವರೇರೇ ॥ [T. M. 2-9-9).

I myself was ignorant of the truth about myself. And as such considered myself as independent and things about me as mine, the result of egoism and mineness. O Protector of the Eternals, whom all residents of Vaikunta praise, (what I have now learnt by your grace is that) I am you, that is, I belong to you as your body (an inseparable relation) and that all that I thought as mine are also you, that is, all that belongs to you.

This verse indicates the dropping of other means and manifests *seshatva* to God-servants; and God as the means to soul-emancipation and God-attainment, being the one opposite to dependence. (ಪಾರತನ್ರ್ಯ). Thus the verse conveys all the meanings comprised in the second term.

3. The undermentioned verse is to be meditated upon as giving the significances of the ನಾರಾಯಣ of the third term.

ಎಮ್ಬಿರಾನೆನ್ರೆಂಬಯೆನ್ನು ಡೈಚ್ಚತ್ತ
ಮೆನಕ್ಕರಚೆನ್ನು ಡೈವಾಣಾಳ್
ಅಮ್ಬಿನಾಲಡಕ್ಕರ್ವೆರುಕ್ಕೊಳನೆರುತ್ತೈ
ಯವರುಯಿಲ್ ಜೆಕುತ್ತವೆಮ್ವಣ್ಣಲ್
ವನ್ನು ಲಾನ್ಜೋಲೈಮಾಮತಿಳ್ತನ್ ಜೈ
ಮಾಮಣಿಕ್ಕೋಯಿಲೇವಣಂಗಿ
ನಮ್ಬಿಕಾಳುಯ್ಯನ್ರಾ ಕಣ್ಡುಕೊಣ್ಡೇನ್
ನಾರಾಯಣಾವೆನ್ನುಮ್ ನಾಮಮ್. (T. 1-1-6).

Nambikal (those who are full of the realisation of God)! I discovered the name "Narayana" to live, like you, a life leading to salvation. This discovery was made by worshipping at the temple of Tanjaimamani-Koil which is surrouned by high walls and groves wafting fragrance. In that temple dwells permanently my Master, who is Sarvesvara. He is my Benefactor, Father, all kind of relation. Soverign and life. He killed with his arrows the Rakshasas, putting them to terrible fear.

This verse brings out the significances of the word 'Narayana", namely, the groups of self-existing sentients and non sentients, the Lord's All-Mastership, All-support, All-Ruling and all kinds of relation "ಮಾತಾ ಪಿತಾ ಭ್ರಾತಾ ನಿವಾಸಶ್ಶರಣಂ ಸುಹೃದ್ಗತಿ ರ್ನಾರಾಯಣಃ")

(To be continued.)

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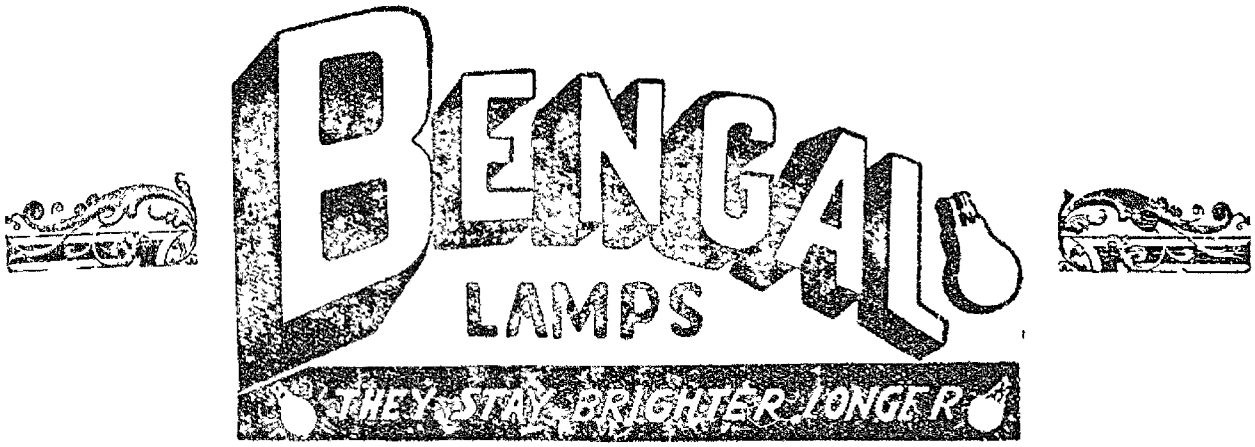

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AMERICAN MARRIAGES

One fifth of American marriages end in divorce. In the 20-to-30 year group, this figure is approaching one third. What, then, is wrong?

American marriage is cracking up on an unrealistic and rediculous philosophy which I will call "romantic love," together with an overemphasis on "sex appeal." When the boys are far from home, do they set up ideals of women as family halves, women as young mothers, as breeding, working mates in homes? Or could it be that they paper their barracks with pin-up girls—the sexier the better?

Where, among the pin-up babes, are the pin-up babies? The very thought will doubtless make what we regard as the average "masculine" American stir with discomfort. Babies come afterward, he will say, and they are in the dame department exclusively. He is frantic to do what leads to fatherhood—and ashamed of babies! Sex love and romantic love in America have, indeed, so thickly obscured the deep instinct of fatherhood that, for many men, the whole emotion of paternity begins and ends with the passing out of cigars after the birth of a son.

One fundamental trouble with marriage now becomes plain: Nobody teaches *fatherhood* in America. And yet it is the basic reason for the very existence of males!

Lessons in the application of this deep instinct should come from experience, from observation, from the growing boy's contact with a real father. But after the birth of his child the American father pretty much vanishes. He is at the office the store, the factory, all day. At night—if he and Mother are not out playing bridge, or at a bar or movie, while a "sister" takes their places—if Father is actually at home, he is probably either entertaining adult friends or else is tired out. He is a near stranger to his children. The father's warm affection, his understanding, leadership, example and intense personal care just aren't!

To take the place of fatherhood—and, to some extent, of motherhood also—our society has invented endless forms of child appeasement: radio programs and comic books, movies and kindergartens and summer camps—parent substitutes of every possible sort. And the great function of teaching school—a function fulfilled until a few generations ago by males—has been delegated to women.

Thus, the American boy is woman-raised and woman-trained through 90 per cent of his life, and half that time by women who have not been married or borne children. The American father is so derelict of his duty and ignorant of his privilege that he will not even accept the general responsibility of fatherhood. How many men in your community give vital chunks of energy, time, money and creative effort to *collective fatherhood*? How many watch their local school boards with intelligent vigilance? How many take active part in solving the problems of juvenile delinquents? How many strive and sweat for under-privileged kids?

That is what Nature designed males to do at home and in the community. That is fatherhood. That is the missing *sense of maleness* which has driven so many wives to bleak despair, so many others to divorce!

Men are only half responsible for the decline of marriage and the American home. Sex appeal is not usually woman's principal husband criterion. But romantic love—which essentially is nothing but puppy love among adults—is a-shiver in almost every girl's heart. In almost every magazine story and movie, the heroin wants romance; when she finds it, marriage accompanies it, and the "happy ending" is at hand. American girls are conditioned to believe that when they marry they will automatically "live happily forever after." In nearly all our romances, moreover, the hero turns out to have a good deal of money.

This myth overlooks several plain facts. First, the amount of money a man has does not affect his character or companionability; indeed, if he has too much money he is often spoiled and cantankerous. Second, the idea that marriage alone is an end of any sort—especially a guaranteed "happy ending"—ignores the truth, which is that marriage resembles graduation and is merely a commencement. Third, marriage can be romantic only to those persons who have always found their environment romantic, however hard it may sometimes have been.

P. W.

(To be continued)

THE WISE MAN

"The unwise man uses his strength egotistically, emphasizes himself harshly against the man who is weak where he is strong and hates and conceals his own weakness The wise one, in the measure of his wisdom, respects and seeks to understand the different strength of others and to use his own distinctive power with and not against his fellowmen, in the service of the common good to which each one of them is ultimately as necessary as he." H. G. Wells

ABOUT MARRIAGE

A South African Zulu can have as many wives as he can afford, but he must provide a home for each one. The cost of a wife is six head of cattle.

On the 25th of November, the French celebrate Old Maids' Day, when every unmarried girl of 25 or more receives a lace cap which she, presumably, may set for any eligible man.

According to Yugoslav custom, a Bosnian girl must wear her dowry, usually in the form of gold coins, tied around her waist.

In the year 1700, the British Parliament passed a law providing that any woman who attempted to urge a man into matrimony "by means of scent, paints, cosmetic washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes or bolstered hips" should draw upon herself the penalty prescribed for witchcraft, and that her marriage would, in the eyes of the law, "stand null and void."

LIGHTNING

Thunderstorms are with us again, and many people who stood up to the worst air raids are scared when lightning flashes. We can, of course, be killed by lightning, but a railway crash can be fatal, yet how many are afraid of a train journey? The chances of death from lightning are less than one in a million, and in big cities the odds against being struck are nearer 6,000,000 to 1—on account of high buildings that attract the flashes. Lightning can play strange tricks—but for good as well as evil. Recently a flash restored the sight of a 71-years old man who had been blind for three years!

A point of remember is this. The lightning flash that scares you cannot do you any harm, for if you see it it has not hit you. And if you are actually struck you are not likely to know anything about it!

Great though the odds against being struck may be, there are simple precautions that every one should take. Don't shelter below trees. It is far better to get a wetting out in the open than to be killed in such doubtful shelter. Only this month two men were killed by lightning in a London thunderstorm, and one of them had taken refuge under an elm tree, which was struck. It is safer to lie down flat in the open, especially if you are caught on high ground. Umbrellas are a potential source of danger, for they act as miniature lightning conductors—with your body as the lead to earth! Keep them furled in a thunderstorm.

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THE DEWAN'S ADDRESS

III

Dealing with the prospects of the State's Industries and Commerce the Dewan asks, "Are our industrial units economic units as compared with industrial concerns of other highly developed countries? Can our products stand competition against those produced in India itself? If they are not in a position to meet on a competitive basis on Indian markets what chances have they of survival when production exceeds demand?", and then declares, "We must advance industrially within the State if the standard of living of the common man has to be raised.".

This "raising the standard of living of the common man" is a chimera on which 20th century civilization has floundered just as ships flounder on a hidden rock in the ocean!

Further he declares, the facility of electric energy "gives us an encouragement for industrial development of both large and small scale industries, and we should take advantage of the present opportunity to promote both large industries and small industries."

"The present opportunity for industrial expansion" is another of those economic "slogans and catch-words" of which, we think, the State administration should beware. Judged calmly the present opportunity is no better than any previous opportunity for industrial expansion. In truth it is quite the contrary.

Starting 30 years ago when capital outlay as well as running charges were modest and the markets were open, our industries have nevertheless just struggled on like T. B. patients in a Sanatorium, spoon-fed, wet-nursed, and bolstered up by all kinds of protections and monopolies. Now the idea of industrial expansion is like a widespread fever which has overtaken all the Provinces. There is an actual race for industrialisation, and therefore machinery is not available, labour is both scarce and truculent, and markets shrinking.

Every Province wants *to prevent imports and to expand exports.* Why statesmen do not see a step further and realise the falseness of the economy we do not know. If a man fills his month with food with both hands he chokes, or if he manages to swallow by one man holding his throat and another thumping him on the back, he will have to be taken to the hospital with stomach trouble, and the doctors would tear him up for appendicitis. Head-strong industrialisation at the present juncture, when everything is uncertain, cannot but lead to disaster. Even normally, that industrialisation can lead to the raising of the standard of living of the common man is a wrong assumption. No nation was more industrialised than Germany and Japan. It cannot be said that the lot of the common man in those countries is enviable. Even otherwise it would be wise policy for Mysore to remember the Æsop's fable of the frog which sought to ape the bull and burst!

Dealing with Commerce the Dewan observes, "The producer of raw products is deprived of a fair price for his products and is often at the mercy of monopolist purchasers because they are international traders or local big merchants. I think the time has come when special attention has to be paid to the fair price of raw products, to export problems that arise in connection therewith, and to securing to the producer an adequate return for his labour."

It looks almost like a quotation from Premier Suhrawardy of Bengal, minus the violence. But the Dewan's speech is prior to Suhrawardy's tirade against the Indian Government about jute prices.

We are afraid "fair price for the producer" is another slogan of dubious value. What is fair price? It is price which is on a par with the general level of prices of corresponding commodities. Fair price of a raw product is the price which has fixed relation to the price of the product manufactured therefrom.

If a producer who is getting Rs. 500 and spending Rs. 450 or 500, is to get instead Rs. 1000 and spend Rs. 1000 or 1200 on his old needs, would he be better off than before? Is that what is called "raising his standard of living"? -Hardly.

(To be continued) *Editor.*

A PROMISING INSTITUTE

Government are getting educational institutions rather cheap and without effort in Mysore City An Intermediate college and two or three High Schools have born out of private volition and nursed by considerable private effort A full-blown College, by the grace of Saint Philomena, and the keen interest of Sir Thumboo Chetty, has taken shape almost overnight and saved Government a lot of worry And an Engineering Academy with a personnel of a higer status than any similar institute in the world has been founded and is being nursed with elaborate care.

The National Institute of Engineering whose birth we heralded three months ago, is run by a galaxy of Engineers who look more like a University Engineering Faculty than the Teaching Staff of an Engineering School. They have taken up the task, not for the sake of honour, not for the sake of salary and bagfulls of bonus like retired men who get made Company Chairmen, but in a spirit of service to the public as well as to the Government. The public are handicapped for want of sufficient institutions to train young men in technical courses. And the Government are handicapped for want of trained young men to carry out sanctioned works, and last year as much as Rs 45 lakhs lapsed "under Irrigation, Civil Works, and Communications," in the words of the Dewan.

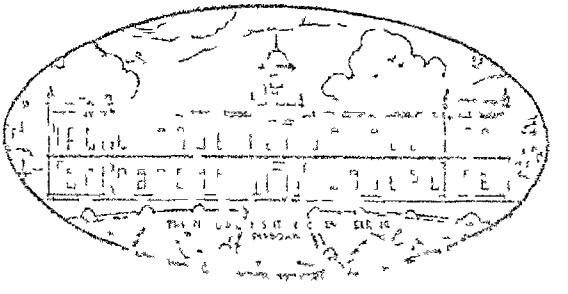
It means that Government have been unable to take up so much of urgent Public Works on account of lack of trained workers. Obviously then it is their duty to erect institutions to train the necessary workers And when competent public men come forward to save them that trouble they ought to jump at it, and give them all the necessary facilities gracefully and eagerly.

We have heard Members of Government say volubly that Government welcome the starting of educational institutions by private bodies, and that necessary help would be granted to them. But when they are taken at their word and are actually approached for the needful, they assume the airs of nine-tailed Mandarins.

With regard to the National Institute of Engineering, its utility already seems to be unquestionable. 80 students have been admitted and are being trained, and they are from all over the State, 9 from Bangalore, 4 from Kolar 4 from Chitaldrug, 3 from Hassan, 2 from Mandya, 2 from Shimoga, 1 from Kadur, and the rest from Mysore.

And they are from all communities 6 Lingayats, 3 Vokkaligas, 1 Ursu, 1 Christian, 1 Jain, 1 Mudaliar, 1 Rajput, 1 Ganiga, 1 Besta, 1 Washerman, and the rest Brahmins.

Such an institution should be provided with a building of its own quickly For that it is necessary that Government should grant it a suitable site, and the usual moiety grant for building, and recognition We urge that it be done without too much humming. The public should come forward, or respond when approached, with generous contributions for the building and equipment and scholarships. The plan of the proposed building given below is eloquent, and actually seems to invite contributions. We hope that both Government and the public will show their appreciation of the promoters constructive public endeavour handsomely. E



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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Contd. from last issue.)

4. As the significance of the patent detive the following verse should be meditated upon:—

ಒಳಿವಿಲ್ಕಾಲವೆಲ್ಲಾಮುಡನಾಯ್ ಮನ್ನಿ
ವಳುವಿಲಾವಡಿಮೈ ಜೆಯ್ಯವೇಣ್ಡುಮ್ನಾಮ್ ।
ತೆಳಿಕುರಲರುವಿತ್ತಿರುವೇಂಬ್ಪಡಕಡತ್ತು
ಎಳಲ್ಕೊಳ್ಬೋತಿವಿನ್ದೈತನ್ದೈತನ್ದೈಕ್ಕೇ (T. M 3-3-1).

At all times in every place and under all circumstances we must, without slipping anything, render consecrated service to our Lord who is our family Deity from generation to generation and who has taken this abode in Mount Tiruvengada, where streams flow with magnificent sound

This verse indicates what our desired calling should be.

8 The following verse is the first sloka in the ಅಷ್ಟಶ್ಲೋಕೀ of Sri Parasara Bhattar.

ಅಕಾರಾರ್ಥೋವಿಷ್ಣುರ್ಜಗದುದಯರಕ್ಷಾಪ್ರಳಯ
ಕೃನ್ಮಕಾರಾರ್ಥೋ ಜೀವಸ್ತದುಪಕರಣಂ ವೈಷ್ಣವಮಿದಂ ।
ಉಕಾರೋನನ್ಯಾರ್ಹಮ್ ನಿಯಮಯತಿಸಂಬಂಧ
ಮನಯೋ ಸ್ತ್ರಯೀಸಾರ ಸ್ತ್ರಾಯತ್ಯಾಪ್ತಣವ ಯಮುಮರ್ಥಂ
ಸಮುದಿಶತಿ ॥

That Vishnu, the All pervader, is the Evolver, Protector and Dissolver of the universe, is the meaning of the letter ಅ. The meaning of ಮ is jivatma which is born of Vishnu and as such is *sesha* to Him; or, this chetana which is the significance of ಮ and which is of Vishnu-relation is *sesha* to Vishnu, or, jivatma, the meaning of ಮ, and its ಶೇಷ or subordinate, *achit*, comprising of Suddha satva, mixed substance and what is devoid of qualities (time), are sesha to Vishnu; (ಅಕಾರೋಪಸ್ಥಿತಳುಪ್ತತಾದಥ್ಯಜಕುರ್ಧೀಪ್ರಾಪ್ತ).

The emphasiser who fixes up the relation between Jeevatma and Paramatma—ಅನನ್ಯಾರ್ಹಶೇಷತ್ವ and ಅನನ್ಯಾರ್ಹಶೇಷಿತ್ವ as also ಸ್ವಸ್ವಾಮಿಸಂಬಂಧ. The meaning of *Pranava* which is the essence of the three Vedas and which is of three words has thus been clearly manifested.

Gospel No. 57. [This Gospel exhibits the significances of Dvaya from a negative aspect by telling what is excluded by each of its ten terms].

1. The word "ಶ್ರೀ" excludes those who say that Piratti (Lakshmi) is equal with Isvara and those who say that She is equal with chetanas.

Note 1. (a) Six are the words born from the four roots "ಶ್ರಿಞ್-ಸೇವಾಯಾಮ್," "ಶ್ರು-ಶ್ರವಣೇ," "ಶ್ವ-ಹಿಂಸಾಯಾಮ್," and "ಶ್ರಿ-ವಿಸ್ತಾರೇ."

"ಶ್ರಿಞ್-ಸೇವಾಯಾಮ್"—From this root we have, "ಶ್ರೀಯತೆ ಜೀವಸ್ತೈರಿತಿ ಶ್ರೀಃ"—Parental caressing fondness and the like in respect of sinful chetanas who seek refuge are told. Refuge in Sri is sought by all. From the root "ಶ್ರು-ಶ್ರವಣೇ," we have "ಶೃಣೋತ್ಯಾಶ್ರಿತ ವಿಜ್ಞಾಪನಮಿತಿಶ್ರೀಃ"—Sri listens to the representations of the refugees. "ಶ್ರಾವಯತಿವಿಮುಖಾನ್ ಹಿತಮಿತಿಶ್ರೀಃ."—Even the chetanas who entertain aversion in respect of Bhagavan, Sri advises them as to what is their good. From root "ಶ್ವಶ-ಹಿಂಸಾಯಾಮ್ we have "ಶ್ವಯಾತಿ-ಹಿನಸ್ತಿ ಆಶ್ರಿತದೋಷಾನಿತಿಶ್ರೀಃ"—Sri causes to cease the sins of the refugees. From the root "ಶ್ರಿ-ವಿಸ್ತಾರೇ" we have "ಶ್ರಯಣಾತಿ-ವಿಸ್ತಾರಯತಿ, ಗುಣೈಃ ಆಶ್ರಿತಾನಿತಿಶ್ರೀಃ"—Sri expands the good qualities of the refugees. From the first root we also have "ಶ್ರಯತೇಽಥವನಸ್ತನ್ಮಿತಿಶ್ರೀಃ"—Sri has her refuge in the Self's Essence. She serves the Self's Essence which is Her Resort. She has Her existence by taking Her refuge in the Essence of Bhagavan Otherwise She has no existence. Vide the following texts:—

(i) "ತ್ವಾಂಶ್ರೀರಿತಿತ್ವದುಪಸಂಶ್ರಯಣಾನ್ಮಿರಾಜಸಿ"—
You are called Sri because of your asylum in Him.

(ii) "ಶ್ರಿಯಃಪತಿಃ"—The Lord of Sri.

(To be continued.)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
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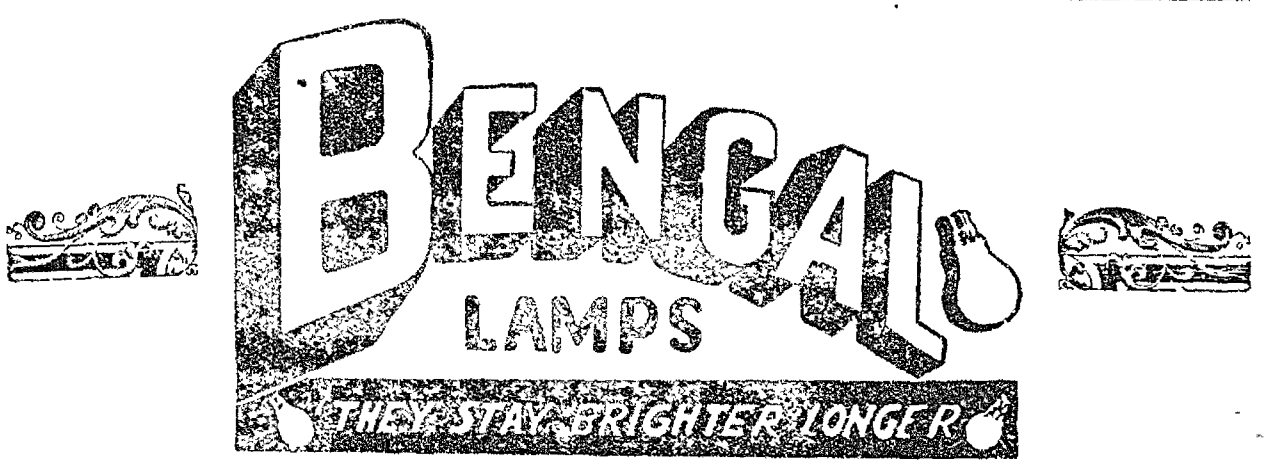

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A weekly
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AMERICAN MARRIAGES

(Continued from last issue).

Too many American brides anticipate in marriage a perpetual extension of courtship. To them, marriage is their thrilling engagement with sex love added, material comforts provided, and babies a possibility to be contemplated later. This is a rather delirious illusion.

Mature marriage replaces the courting phase with calm purpose. There is a realisation that a family is not to be regarded as a future, speculative adventure, but as the reason for mating Sex as an event is no adequate foundation for marriage; and the husband who chose his bride because she was his dish will find, if that is all she is, how soon prettiness alone becomes monotonous.

Infidelity is the reason given for most divorces. But any marriage brougt to divorce through adultery was ready for divorce before the act occurred, because of wrongheaded purpose somewhere in the partnership.

There is one further delusion about marriage which is shared by too many American boys and girls the "one and-only" myth. This, of course, is silly. If there were only one boy for each girl, the likelihood that they would meet would be statistically almost nil.

The one-and-only theory puts a fierce handicap on wedlock because its devotees first dream about a marriage partner, then marry, and then, willy-nilly apply the original dream to the living being. Wherever the wife or husband falls short of the romanticized one-and-only there will exist a "cause" for the other partner to consider the marriage an error, a failure to secure the story-book mate. For that reason alone, marriage is endured by millions of people who believe they have made a mistake. Actually, it is often their philosophy which was wrong. Some of these people turn their disappointment into chronic nagging or into repeated adultery. But hundreds of thousands get divorced and go hunting again for that mythical one-and-only!

All these attitudes toward marriage add up to a picture of immaturity. Males who have not grown up with the cardinal intention of being fathers haven't grown up. Women who expect to remain brides—and to become mothers without also being wives—are still adolescent. A wife is first of all the *partner of a true father.* She is not his girl, his mother, his pal, or his boss.

If the home is the foundation of the nation and of society, which it is, we as a people had better begin making real homes and real families It has become increasingly popular to regard youngsters as a bore and to seize every possible means to escape their company. Children raised by such couples will inevitably be bored by everything in marriage except pleasure. But the good life is not a pleasure hunt. If we want to be happy, we must pursue happiness, not pleasure. And the measure of a happy person is his ability to be tough with himself and tender with others.

If we are to give marriages their proper start, we must change the ideas and values of those who are to marry. The question of the young man must not be: Who's the cutest number I know? The young woman must not ask: Who will treat me like a bride forever? The question most likely to yield the right lifetime answer is this:

Is she the best mother I can find for my children? He the best father?

Or phrase it: Would I want to be her child? His? P. W.

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Readers who have recently heard and seen much about local philanthropists, may read with interest the statement of bequests by a scion of Gujarat given below:—

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3. The Gordhandas Govindram Family Charity Trust *Rs. Eleven Lakhs*
4. The Baldeodas Gordhandas Charity Trust *Rs. Three Lakhs.*

Three lakhs from the One Crore Trust are earmarked for the benefit of cattle breeding.
Of the balance, sixty per cent is allotted to Education and forty per cent to relief of distress The policy in regard to educational donations now will be to make substantial grants—not small annuities—to institutions, with a view to perpetuating the memory of the late Seth Govindramji.

MONUMENTS TO MUNIFICENCE

The following are among the Educational Institutions to which the munificence of Seth Govindramji Seksaria gave birth:—

1. Govindram Seksaria College of Commerce, Wardha
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3. Govindram Seksaria College of Science, Savantwadi.
4. Govindram Seksaria Teachers' Training College, Udaipur,
5. Seksaria Theosophical Girls' College, Sitapur,
6. Govindram Seksaria Inter-College, Basti.
7. Gordhandas Govindram Seksaria Ayurvedic College, Nawalgarh.
8. Seksaria Education Society Bhilwara.
9. Govindram Seksaria High School Bhilwara
10. Seksaria Kanya Pathashala High School, Gonda.
11. Seksaria Saraswati Kanya Pathashala, Nawalgarh.
12. Seksaria School, Siwa Jagirhonur.
13. Seksaria School, Babhnan
14. Seksaria School, Masaudha

A sum of Rs Four Lakhs has been offered, for a Science College, and an Agricultural College at Kheman.

FOOD FOR THOUGHT

It is better to fall among crows than flatterers, those devour the dead, these the living

Antisthenes

On earth there is nothing great but man, in man there is nothing great but mind.

Sir W R Hamilton.

The large liberty of others displeases us and yet we would not be denied anything we ask for.

Thomas A. Kempis

If thou live according to nature, thou wilt never be poor; if according to the opinions of the world, thou wilt never be rich. *Seneca.*

The prosperity of any nation is in exact proportion to the quantity of labour which it spends in obtaining and employing the means of life —*Ruskin.*

As a horse when he has run, a dog when he has caught the game, a bee when it has made its honey, so a man when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season. —*Marcus Aurelius.*

The world is divided into two groups of nations—those who want to expel the Jews and those who do not want to receive them. —*Chaim Weiz-mann*

It is a strange desire to seek power and lose liberty. —*Francis Bacon.*

The giving away of other men's goods is called liberality. —*John Northbrooke.*

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	[illegible]	0—1—0
7.	Small-pox and its treatment in Vaccination	0—2—0

The Rationalist.

Monday 28-10-1946.

THE DEWAN'S ADDRESS

IV

Further the new Dewan deals with the eradication of Malaria from the Malnad, the need for "proper irrigation facilities" manifested by food scarcity, and the need for a special scheme for the restoration of minor tanks.

All this may be new to the Dewan. But to the people of the State it is but old wine in a new bottle. During the last 20 years Dewan after Dewan has reiterated such wise remarks and spent bagfuls of money on the schemes. Schemes for Malnad improvement, irrigation extension, and restoration of minor tanks, have been emphasised in the past by Sir M. Visweswaraya, Sir Albion Banerji, and Sir Mirza Ismail, and been taken up. They have not left it all to their illustrious successor. If Sir Ramaswamy Mudaliar takes care to step up progress in the existing undertakings instead of assuming that he is to begin with a clean slate, he would be doing much of his duty

His remarks on the financing of these schemes require some examination. We are of opinion that Sir Ramaswamy Mudaliar's personal eminence as a politician entitle his views to be heard with courtesy and attention. Nevertheless when they are enunciated as the State's policy of action, they have to be scrutinised in the light of past experience, and in the light of their theoretical soundness.

The Dewan enunciates. "At one time it was considered as a test of good finance that there should be large surpluses each year and that revenue must always exceed expenditure. I need hardly remind the students of finance in this country, of the criticism to which that policy was subjected by the late Mr. Gopal Krishna Gokhale of revered memory. But even afterwards during nearly the four decades that followed it has been the hall-mark of proper finance that there should be a balanced budget each year. Among other old traditional assumptions regarding good financial policy this is one the incorrectness of which has been established during the war. It is now realised that it is a shortsighted policy which demands that current expenditure and revenue should be equated each year and that every scheme which is not remunerative should necessarily be financed from revenue."

The remarks, coming from almost a veteran statesman, and not a raw young tub-thumping orator, are rather amazing!

We do not pretend to be either students of finance or admirers of Mr. Gokhale. To hold out what Gokhale might have said in the heat of a debate in order to score a point against a foreign Finance Member as an eye-opener to the ethics of Finance is hardly convincing even to our common sense. No man who holds the view that expenditure may have no reference to revenue either in a family budget or a State budget could be credited either with thought or with common sense, Whatever Gokhale might have said, Gokhale's ancestors have given out this great truth,

ಇದನೇವಹಿವಾಂಡಿತ್ಯಂ ಚಾತುರ್ಯಮಿದನೇವಹಿ।
ಇದನೇವಸುಬುದ್ಧಿತ್ವಂ ಆಯಾದಲ್ಪತರೋವ್ಯಯಃ॥

"The test of one's learning, the test of one's cleverness, the test of one's wisdom, consists in his keeping his expenditure lower than his income."

This is as eternally sound and as unquestionable a principle as the Law of Gravity,

A man who earns Rs. 100, Rs. 1,000, or Rs. 5,000 a month should spend less than that, and put by a bit for a marriage, pilgrimage or making property. Otherwise, if he saves nothing, he will have to borrow for these things, and later spend less than his income in order to meet his creditors, unless he wants to live the shameless life of an insolvent.

It is the same with a State budget. No State can go on with deficit budgets. The war, the infamous war, has not proved that it can do so any more than a flying aeroplane can falsify the Law of Gravity. It's all too frequent wrecking of men's lives and becoming itself a wreckage is on the other hand proof positive of the inexorability of the law!

The war's unforeseen needs may necesitate borrowing, but how long can it go on? What is England's present position? Is it an example, or a warning? If England has done right in spending by borrowing why are we pestering it about our sterling balances? How is it going to meet them? From its income, or by magic?

During the war years brutality, crime, and immorality, have reigned. Does it then prove "the incorrectness of the old traditional assumptions" about humanity, virtue, and morality?

To dub fundamental principles of life "old traditional assumptions," and dismiss them with derision is to indulge in self-deception, like the old lady who tried to keep back the Atlantic Ocean by means of her broom! The war has proved the incorrectness of nothing. It has proved its own incorrectness and despicability, as the recent hanging of its generators has shown.

"It is now realised that it is a short-sighted policy which demands that current expenditure and revenue should be equated each year, and that every scheme which is not remunerative should necessarily be financed from revenue," says the Dewan. We do not know that any sane man has realised that balanced budgetting is a "short-sighted policy." And unremunerative schemes should not be financed at all. Otherwise there would be no end to Backbay Reclamation Schemes and New Delhi Schemes.

There is a maxim of Gladstone's that "Good Finance consists more in the spending than in the collecting of revenue." Unlike the milk-man and the curds-woman, who can go on adding water to meet growing demands, the administrator cannot go on spending right and left, and finding money for all fanciful schemes by borrowing or taxing. Nothing should be undertaken which is not either for the public need or for the public good.

A noted economist on the *New York Times* observes, "The world is full of so called economists who in turn are full of schemes for getting something for nothing. They tell us that Government can spend and spend without taxing at all, that it can continue to pile up debt without ever paying it off, because "we owe it to ourselves." Such pleasant dreams in the past have always been shattered by national insolvency or a runaway inflation! Every dollar of Government spending must eventually be paid out of taxation, to put off the evil day merely increases the problem."

(To be continued) *Editor.*

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A HIDEOUS TOWN BEAUTIFIED

For 14 years, Stanley Mesavage has devoted himself to his boyhood dream of making his home town a better place in which to live. In Glen Lyon, a hard-coal community of 4500 near Wilkes-Barre, Pa, he has accomplished a miracle. Before he began his work, Glen Lyon was as hideous a town as you could find anywhere. Sixty-five years of mining had devastated the valley in which it lies. The surrounding hillsides had been cut clear of trees or burned bare of all vegetation. The miners' grimy, unpainted houses nestled around the towering, black coal-breaker which dominated the town. Hardly a blade of grass grew in Glen Lyon; no birds sang there!

From the time he could toddle, Stanley took much more interest in the things which grew on the earth's surface than in the coal under it. When he was 12, a local lawyer, impressed by his curiosity about trees, loaned him some books on forestry. As he devoured their contents he visualized his town as it might be. He borrowed more books, made test plantings in his yard. When he had to quit high school to work in the mines, he subscribed to a correspondence-school course in forestry.

In 1932, Stanley secured permission from William E. Weineck, superintendent of the Susquehanna Collieries Company, to start a community forest on the company's land. The next step was to sell his dream to the townsfolk. Soon even school children were contributing pennies to buy seedlings! And one bright spring afternoon, 1000 children marched to a barren hillside and set out 10,000 small evergreen trees. Eventually Stanley was appointed colliery-forester, and every year, aided by the school children, he launched new assaults upon the town's ugliness, planting 460,000 seedlings.

Glen Lyon is now a green paradise compared to most mining towns. Trees 15 to 20 feet high clothe the once naked hills. Leaves and pine needles from the trees are forming new earth for grass and flowers. With the new ground growth many forms of wild life have returned. Black locust trees thrive on the mountains of mine refuse where nothing ever grew before. Even the air is cleaner now that the trees form windbreaks and vegetation carpets the soil. Today the townsfolk have a real pride in their community and strive to make their homes more attractive!

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue)

(iii) "ವಿಷ್ಣುಪತ್ನೀ" The consort of Vishnu. (Sri Sukt).

(iv) "ನಿಷ್ಣೋಃ ಶ್ರೀ ರನಪಾಯಿನೀ."—The Sri of Vishnu is never in separation from Him (V. P. 1-8-17).

(v) "ಶ್ರೀವತ್ಸವಕ್ಷಾನಿತ್ಯಶ್ರೀಃ"—He has the mark of Sri Vatsa on His breast and He is with Sri eternally (Ram U. 114 115).

(vi) "ಅನನ್ಯಾರಾಘವೇಣಾಹಂ ಭಾಸ್ಕರೇಣಪ್ರಭಾಯಥಾ."—I am linked to Rama like the Day-God and his sunshine. (Ram.).

(vii) "ನಜೀವೇಯಂಕ್ಷಣಮಪಿ."—I (Sri Rama) cannot live even for a trice (without Sita). (Ram. Sun. 66-10).

Sri is the ಸ್ವರೂಪ ನಿರೂಪಕಧರ್ಮ of Bnagavan. She is the cause for ಭಗವತ್ಸ್ವರೂಪ being distinct from every other ಸ್ವರೂಪ. See Gospel No 40. for further details. The six significances of ಶ್ರೀ above described are told in the following:—

"ಶರಣಾತಿ ನಿಖಿಲಾನ್ದೋಷಾನ್ ಶರಣಾತಿಜ ಗುಣೈರ್ಜಗತ್ |
ಶ್ರೀಯತೇಜಾತಿವಿಭೈರ್ನಿತ್ಯಂ ಶ್ರಯತೇಜ ಪರಂಪದಂ |
ಶ್ರಯನ್ತೀಂ ಶ್ರೀಯಮಾಣಾಚ್ಚ ಶರಣಾಂ ಶರಣ್ಯತೀನುಪಿ |"

The Acharyas would reflect as the significance of the word "Sri" all these *anrakits* because all these qualities are necessary for Piratti as the Mediatrix —these are, standing as the Refugee of the entire chetanas, attaining Her self essence by taking refuge in Bnagavan, checking the sins of the refugees, enlarging in the chetanas the good quality of non aversion towards the Lord, listening to the mercy exciting representations of the refugees, making the Lord listen to her representations conducive to the acceptance by Him of the chetanas, and the like.

(b) Sri is the Consort of Sarvesvara who is the *seshi* of the two Vibhutis. Sri thus becomes the Universal Mother and in Her Motherhood aspect of Seshi, She does everything to the refugee chetanas as above described. Vide the following texts:—

(i) "ಅಸ್ಯಜಗತೋನಿಯಂತ್ರೀವಿಷ್ಣುಪತ್ನೀ"—"The consort of Vishnu is the controller of this world. Her controllership consists in checking the sins of the refugee-chetanas followed by advice as to what is for their good. Sri Sukt.)

(ii) "ಶ್ರೀಭೂತೇಲಕ್ಷ್ಮೀಶ್ಚಪತ್ನ್ಯೌ"—(Pur. Sukt) Bhumi and Sri are your queen consorts.

(iii) "ಈಶ್ವರೀಂ ಸರ್ವಭೂತಾನಾಮ್"—She-controller of all beings.

(iv) "ತ್ವಂ ಮಾತಾಸರ್ವಲೋಕಾನಾಂ ದೇವದೇವೋಪರಿಪಿತಾ,"—You (Sri) are the Universal Mother and the God of gods is the Universal Father. (V. P 1-9-125).

(v) Sri Ramanuja says, "ದೇವದೇವದಿವ್ಯಮಹಿಷೀಮ್," "ಅಖಿಲಜಗನ್ಮಾತರಮ್"

(vi) Sri Bhattar in verse 6 of his Ashta Sloki says—"ರಮಾಣಾಂ ಜಗತಾಮುಧೀಶಪದಯೋಗಾಂ ನಿತ್ಯಾನಪಾಯಾಂ ಶ್ರಿಯಂನಂತ್ರಿತ್ಯ."

Seeking the refuge in Sri as the Mediatrix who is the controller of the worlds who is the beloved consort of Sarvesvara and who is never in separation from Him or who is ever in Him"

(vii) In "Navaratnamala" Sri Lokacharya says that the Prapanna shall know the Universal queen (Sri) thus:—'She checks our sins and the absoluteness of the Lord, stirs His mercy and love for the sinners; proves to us as Mediatrix—being the Mother, the lady and the goal of all cosmos' From the undermentioned sayings which include ಶೇಷಿತ್ವ in Sri, it is apparent that she has relation with ಶೇಷಿತ್ವ

(To be continued)

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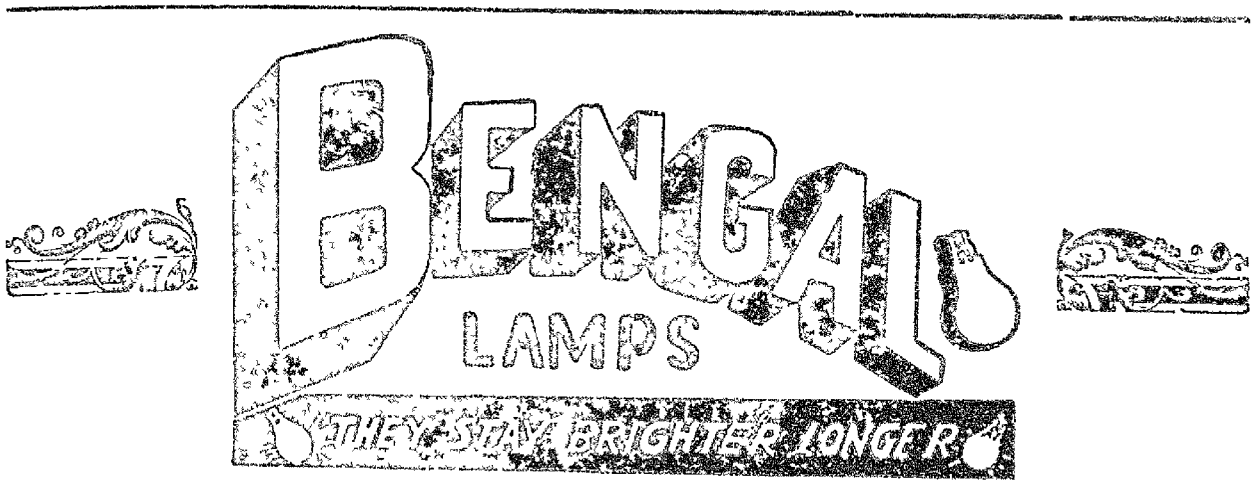

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RELIGION IN SCHOOLS WHY NOT?

In our public schools the pupil comes into contact with every major social interest—save one. With scrupulous regard for sectarian neutrality, we have excluded all instruction in religion from general education. Religion is thus discounted in the eyes of youth. It does not seem important. As a result, recent generations of American youth have grown up ignorant of Religion and indifferent to it.

The modern home is notoriously incompetent in teaching religion. The Sunday school, meeting one hour a week, manned by volunteer teachers, is little more than a gesture toward education It cannot command the respect of pupils accustomed to the vastly superior methods, discipline and prestige of the public school—which has them five days a week. A way must be found, therefore, to incorporate the teaching of religion in the public school system if we are to reserve the downward trend of religious literacy and of respect for religion itself.

The function of the school is to provide the growing child at each stage of his growth with the knowledge that will initiate him into an intelligent participation in the cultural values and the practical responsibilities which make up the life of the community. It is on this principle that the curriculum includes instruction in science, art, economics, politics, history, literature, even business. Whatever the community holds to be significant in its own life tends to find its way into the curriculum of the school.

But the school does not seem to know that there is such a thing as religion in American society. It does not see the millions going to the churches. It does not ask why they go, what differences exist among them, out of what history and tradition all this devotion has sprung, what significance this vast phenomenon of religious faith possesses for democracy and culture. To ask such questions and to answer them is forbidden by our educational system.

The seat of the problem lies in the complexities of sectarian forms of religion in America. Obviously, no one has the right to demand that the schools be used to indoctrinate pupils in his own sectarian beliefs. But the schools do not exclude political science because the community is divided into Republicans, Democrats and the rest. Nor does it exclude economics because there are capitalists and socialists in the community. If these controversial subject matters can be taught without doing violence to partisan prejudies, religion can also be taught without doing violence to the beliefs of Protestants, Catholics and Jews.

By "teaching religion" I do not mean indoctrination and the inculcation of religious devotion. That is constitutionally impossible, and I am glad that it is. I do not advocate worship exercises with devotional Bible reading and prayer in the public school. We have every reason to be apprehensive when the State undertakes to direct the religious devotion of its youth. That way lies totalitarianism.

But if "teaching religion" is taken in the sense of imparting knowledge *about* religion—as a phenomenon of our culture—it is neither unconstitutional nor impracticable. Will any Catholic declare that he does not want his children to know about Protestantism or Judaism? Will any Protestant or Jew confess that he wants his children to be ignorant of the other's faith or of Roman Catholicism?

With the collaboration of Protestant, Catholic and Jewish scholarships, our schools could develop a subject matter and a technique of instruction that would give religion the same status in public education which is now given in history, economics, literature and art. Religion can be presented with such objectivity that partisan (sectarian) issues are transcended and the student is left free to form his own convictions.

There are countless local communities whose religious homogeneity is such that they would gladly open their schools to the experimentation which must necessarily precede the general introduction of religious instruction in the public schools. If these communities were to demonstrate that religion can be taught in a manner acceptable to Catholics Protestants and Jews, and to that portion of the community which is not attached to any faith, the problem will be well on the way to a solution.

The possession of knowledge about religion will not, of course, guarantee religious faith or devotion. But one thing is sure; religion and morality cannot remain positive forces in America while we continue to allow our children to grow up in religious illiteracy!

The arguments advanced above by an American writer apply on all fours to Indian conditions. Ed.

HOUSES FROM WASTE

Without felling a single additional tree, America may now build a million additional wooden houses in a year. A new process forces small particles of sawdust to re-combine into wood.

About 20 million tons of sawdust, shavings, and chips are produced every year by America's sawmills and lumber industries, and by the new process each ton of sawdust can be manufactured into 2 000 square feet of good quality wallboard. In future, therefore, it will be possible to manufacture 40,000 000 000 square feet of wallboard, in many respects superior to the natural product, from what was previously regarded as waste!

A LIBEL

It is planned to establish the Dead Sea as one of the world's greatest health resorts If everything claimed for it be true, this should not be a difficult task. This famous stretch of inland water is charged with 25 per cent of salts which possess remarkably beneficial health properties, and in addition are radio active. For this reason the waters have an extraordinarily rejuvenating effect It is a fact that people who spend an hour bathing in the Dead Sea emerge looking years younger than when they went in. Sickly, anaemic people become full of energy and high spirits after a few days

Not only the water is beneficial, but also the surrounding district. the reason being that the air in the region of the Dead Sea, which lies 1,286 feet below the level of the Mediterranean, contains six per cent more oxygen than anywhere else in the world!

The soil, too, contains remarkable properties and farmers have a grand time Broad beans grow pods two feet in length, radishes attain twelve inches, with a girth of nine inches Seeds of this plant are through the soil twenty-four hours after sowing. A Dead Sea orange weighing one and three-quarter pounds, and with a diameter of fifteen inches, is common!

The only thing wrong with the place seems to be its name, which is a gross libel on itself!

BANANAS FOR PIGS

In Essex hundreds of thousands of bananas are being fed to pigs. The fruit, which farmers say has been condemned by the Ministry of Food in bulk, is being delivered to pig breeders in lorry loads direct from the London docks The cost of the fruit works out at £8 for a four ton load. This includes delivery charges. Some farmers say that among the loads of fruit delivered are many bananas fit for children

But in our country some rations are given which are fit for pigs. Ed.

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The Manager
RATIONALIST
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The Rationalist.

Monday 4-11-1946.

THE DEWAN'S ADDRESS

V

The observations of the New York economist about indulging in non productive investments out of borrowed funds are sufficiently clear. In view of it it is some-what strange that the Dewan should declare, "While it is not suggested that expenditure should be met for all kinds of non-productive purposes from loan funds, it is certainly an accepted principle of today in some of the more advanced countries that a strict adherence to the principle of meeting such expenditure from revenue is neither necessary nor desirable."

We wonder whether the Dewan is sure that it is an accepted principle in the more advanced countries, and which in his opinion are the more advanced countries. And is Mysore to be classed among the more advanced or the more backward countries? If the latter, does the Dewan imply that the same principle should be followed by both the more advanced and the more backward countries, though someone has said that what sauce is good for the goose is also good for the gander?

It strikes us that the real principle of administrative economics may be restated as follows

No generation should starve itself, or deny itself comforts, on the doubtful chance of benefitting a future generation.

No generation should load a future generation with debts which it has to meet by starving itself and denying itself comforts.

No generation should borrow and indulge in expenditure in its own time on problematical schemes which may or may not be beneficial to future generations.

We are living in a ticklish world, and no nation is independent enough to plan its own long term future. Even the most immediate plans of shrewd administators are liable to be thwarted by extraneous circumstances. And no administrator is at liberty to indulge in borrowed extravagance on the specious plea of doing good to a future generation. If he does indulge in it, the obvious inference will be that he is doing so far satisfying his own vanity or feathering his own nest.

The Dewan also enunciates another principle of State budgetting. "It is also generally accepted that what is required for good finance is the possibility of balancing the budget not each year but over a period of years, say five."

"It is also generally accepted" may have a good oratorical effect, but is dangerous to be depended on blindly. Every man of wits should use his own sense to meet the problems before him. A prescription which may have been good in ten cases may prove fatal in the eleventh.

And what would "balancing the budget not each year, but over a period of five years" mean? Does it mean creating deficits during four years, and recouping the whole in the fifth by a wholesale cutting down of expenses? Does it mean having deficits for three years, and then making good during the fourth and fifth years? And what kind of years will the latter be?

The plan is not so easy to put in practice as it is to imagine. When a State's expenditure has begun to expand by bloated salaries and multiplied appointments and lavish ex-

penditure, it does not easily allow itself to be reduced. It is like a stout lady's attempt to reduce her figure, which is not so easy as is pictured in magazine advertisements.

Therefore if one Dewan goes on incurring deficit expenditures for years together, it will not be he but the next Dewan who will have to make up by pinching his own as well as all others' salaries and dismissing other peoples' relatives.

The experience is nothing new to this State as the following will show:

Year	Receipts lakhs	Expenditure lakhs	Dificit lakhs
1919-20	Rs. 313	357	44
1920-21	Rs. 313	344	31
1921-22	Rs. 312	344	32
			107

Yeoman efforts were made during the following Dewanship to cover up the deficit, but not with complete success. Says a review of the period, "The financial administration of the State in the four years of the second period proved an extremely difficult problem, even more difficult than had been anticipated in the programme of financial reforms formulated in 1922. While the dominating object of the policy was to wipe out the recurring deficits of the previous 3 years and also to resume contributions to the necessary reserves, the administration was confronted by four new adverse factors calculated to defeat the achievement of the object. The first of these factors was the decline of revenue under some heads, the second the impossibility of resisting the growth of expediture in some directions, the third the need for further capital outlay on works which, being un-productive or only partially productive, contributed to make the debt service charges a burden on the Administration, and the fourth the loss in operation of some of the industrial undertakings."

That we think should be a sufficient answer and sufficient lesson to theorists and enthusiasts of "five-year budget balancing."

The State budget has from a normal of Rs. 3 or 4 crores shot up to Rs. 9 crores under the fortuitous conditions of the war. How much of it is froth, and what its level will be when cooled off, nobody can foresee. Dr. Sir Ramaswamy Mudaliar comes from a field of exaggerated expenditure. His eyes have been accustomed to ten figure budgetting, and his mind to taxation at whim, and his position here is like a deep sea fisherman who is forced to fish in shallow waters.

Our object in examining his Address at some length has been, not to show off our cleverness, nor to put him in the wrong, but like a patient to tell the doctor what our special ailment is and to prevent him from inflicting on us the prescriptions of a previous patient. It is an obvious duty, and the *Rationalist* has sought to perform it as a vocal entity in the public life of the State.

Editor.

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Californian condor	... 45 in 1938	... California
Chatham Island robin	... 55 in 1939	... Chatham Island c/o New Zealand
Javan rhinoceros	... 66 in 1937	... Malaysia
European bison	... 97 on 1st. Jan., 1938	... Europe, in semi captivity
Mountain zebra	... 100 in 1939	... South Africa
St Kilda wren	... 136 in 1931 and same in 1939	... St Kilda, Scotland
Whooping crane	... 200 in 1942	... North America
Great Indian rhinoceros	... 200 in 1932	... India
Pere David's deer	... 200 in 1942	... Woburn, Beds
Trumpeter swan	... 250 in 1939	... North America
Great white heron	... 600 in 1939	... Florida
Indo Chinese forest ox	... 1,000 in 1939	... Indo China
Atlantic grey seal	... 10,000 in 1939	... N E. Atlantic
Florida wild turkey	... 12 300 in 1939	... Florida
American bison	... 21,701 in 1933	... North America
Pronghorn	... 140,000 in 1939	... North America
Gannet	... 165,600 in 1939	... North Atlantic
Fur seal	... 2½ million in 1940	... North Pacific
Man	2 000 millions in 1940	... c/o U N O."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue.)

(viii) "ದಾಸೋಽಹಂ ಕಮಲಾನಾಥ"—O the Lord of the Lotus-born (Sri), I am your servant.

(ix) "ತಿರುಮಾಲೈಯಲ್ಲದುತೆಯ್ವಮೊನ್ರೇತ್ತೇನ್."—I shall not praise any god other than the Lord of Sri.

(z) "ತಿರುಮಾಲೆ ನಾನುಮುನಕ್ಕುಪ್ಪಳವಡಿಯೇನ್"—O Lord of Sri, I am also one of your old servants.

(xi) "ತಿರುಮಾಲ್ವಿಣಬ್ಬುವನೇ"—I bow to the Lord of Sri.

(c) Sri is the Mediatrix. She is the Refuge of the chetanas who have immense sins at their credit. Being the Universal Mother and full of mercy She does not stand in need of an intermediary for the chetanas to approach Her and take refuge in Her. The Lord is absolutely independent. Cognisant of the innumerable acts of commission and omission on the part of the chetanas, He, if directly approached, is not likely to be inclined to pardon them and may reject them and cause them to perish in *samsara*. In the case of these chetanas who take asylum in Her, Sri intercedes with Her consort whose beloved She is, and makes Him accept them. Sri Vedanta Desikar in His Daya-Sataka says that Sri makes the Lord who is bent on awarding punishment commensurate with the sins committed, drop such action: the Consort Bhumi makes him to pardon them even before he entertains the idea of punitive action: and the Consort Neela makes Him blind to their sin which is the cause of punitive action. Vide also the following texts:—

(i) ಮಾಶ್ಚಾಸ್ಮಿಂ ಪ್ರತಿಜನ್ಮಾನಾಂ ಸಂಸಾರೇ ಪತತಾಮಧಃ।
ಲಕ್ಷ್ಮೀಪುರುಷಕಾರತ್ವೇನಿರ್ವಿಘ್ನಾವರಮರ್ಷಯಿಃ
ಮಮಾಪಿಚಮತಂಯ್ಯೇತನ್ನಾನ್ಯನಾಲಕ್ಷಣಂ ಭವೇತ್ ॥
(Sri Pancharatra).

Lakshmi has been assigned by Maharshis as the Mediatrix for securing to the beings who have fallen deep down in *samsara* My attainment. I also take the same stand. No other distinguishing mark has She (Mediatorship alone is the distinguishing characteristic of Lakshmi.)

(ii) ಅಮುಮುಚ್ಯಾಶ್ಚಿದಚಿದ್ಯೋಜ್ಯನಾಶ್ಚಾಲಿಕ್ಷ್ಮೀವಿಷ್ಣುಮಯೀ।
ಲಕ್ಷ್ಮೀಪುರುಷಶಬ್ದೇಣವಲ್ಲಭಾಸ್ಯಾಪ್ತಿಯೋಗಿನೀ
ಪತನ್ಯಾಶ್ಚವಿಶೇಷೋಽಯಂ ನಿಗಮಾನ್ತೇಮುದಬ್ಜಭೂತೇ ॥
(Bhagavachchastra).

I, the Lord of Sri, am alone personally the cause for attaining me. By the mediatorship of my Beloved Lakshmi the attaining of Me will be joined. This is the distinction between Piratti and Myself. My special characteristic is being the means to moksha and that of Lakshmi is the Mediatrix.

In becoming the Mediatrix it is necessary to possess (1) Mercy towards the refuge-seeking chetanas (ಕೃಪಾ) (2) Obedience to or Dependence on God (ಪಾರತನ್ತ್ರ್ಯ) and (3) Ineligibility to others (ಅನನ್ಯಾರ್ಹತ್ವ). These Sri possesses. The word ಶ್ರೀ signifies Mediatorship.

(d) (i) Two aspects of Sri are told by "ಶ್ರಯುಪಜಞಶ್ರೀಃ" and "ಶ್ರೀಯಃಪಜಞಶ್ರೀಃ" For the realisation of Her soul-essence She takes refuge in the Lord's essence and she is being sought as Refuge by the three classes of chetanas for the realisation of their soul-essence. ಶೇಷವೃತ್ತಿ is the soul-essence and without it the soul-essence is not considered as existing. Both the three classes of chetanas and Sri are the substrata for ಶೇಷತ್ವ. In Piratti *Sheshatva* in respect of Her Consort Sarveswara and *Sheshatva* in respect of the three classes of chetanas, are ever existent. While the three classes of chetanas betake to Bhagavan for the fulfilment of their respective desires, Sri is the Mediatrix. Hence She also becomes the recipient of their services. The rendering of consecrated services is therefore always to ಮಿಥುನ the dual form of Lakshmi-Narayana.

(ii) The three classes of chetanas are excluded by the word 'ಶ್ರೀ'. That is to say, Sri is quite distinct from and superior to the chetanas. Her superiority consists in Her possessing exclusive characteristics such as She is the Consort of the Lord, Her self's nature is similar to God's nature She is the most beloved of God and is the most enjoyed by Him She is ever joined with the Lord She possesses the aspect of *Sheshatva* towards the redeemed chetanas, and the like. She is the ಸ್ವರೂಪ ಪ್ರಯೋಜನ of Bhagavan.

(iii) From all that has been so far said it is clear that Piratti is equal neither with Sarveswara nor with the chetanas

(To be continued.)

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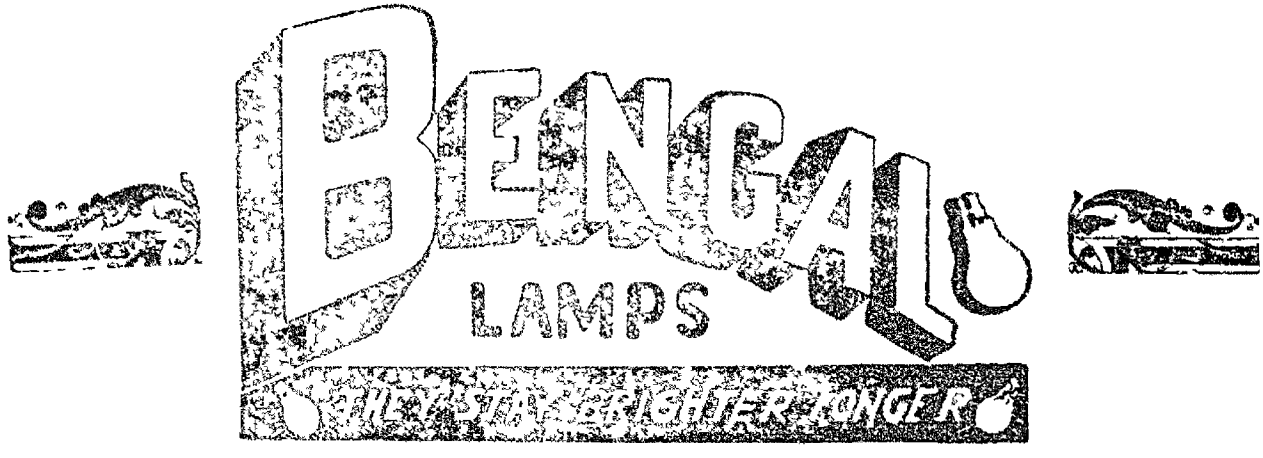

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D. Sumithra, B A., B L., M Ed.,(Leeds),
M.R.S.T., Dip in Education (Lond.)
Principal :
Hardwicke High School, Mysore.

Mysore City Municipal Elections.

Thursday, 14th NOVEMBER, 1946.

From CHAMARAJA MOHALLA.

Dear Sir / Madam,

Please allow me to bring to your kind notice once again that I am one of the candidates for election to the Municipal Council, Mysore City, to be held on Thursday the 14th instant, from CHAMARAJA MOHALLA. As you know I stand as an independent candidate and as an educationist to represent the cause and interests of children, teachers and education in general. Many schools are badly in need of play-grounds, well ventilated buildings with compounds, good water supply with clean sanitary conveniences, mid-day lunch and canteens and even paper, books, slates etc., There is thus an abundant need of an educationist of my experience, qualification and status to bring these and such other matters as noted above to the constant notice of the Council and to remedy them by continuous pressure.

I have been privileged to serve on the Mysore University Senate and the Academic Council. In that capacity, I have raised some important problems regarding University Education and have set the University and the Government thinking.

I am the first Indian to hold the Principalship of the Methodist Mission Hardwicke High School, the premier as well as the pioneer educational institute in this city of Mysore, and the school under my leadership, in the opinion of all citizens, has much progressed in all directions.

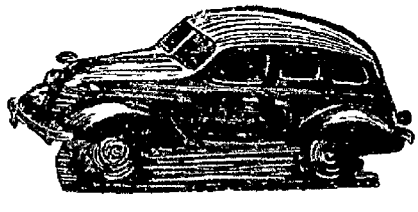
Many voters, friends and citizens in Mysore, have very heartily supported my candidature and it is almost their wholehearted and unstinted support that has emboldened me to contest the election.

I request you kindly to cast one of your valuable votes in my favour against my symbol, a motor car, and to elect me to the Council and thereby give me more and greater opportunities to serve the public of Mysore irrespective of caste or creed. Thanking you much,

I remain, ever,
Yours most sincerely,
D. Sumithra.

Mysore,
30th Oct. 1946.

3 **D.SUMITHRA,** B A , B.L., M.Ed. (Leeds).



X

A GREAT DEPARTMENT

Charles Dickens has said:

"The Circumlocution Office was (as everybody knows without being told) the most important Department under government. No public business of any kind could possibly be done at any time without the acquiescence of the Circumlocution Office. Its finger was in the largest public pie and in the smallest public tart.

It was equally impossible to do the plainest right and to undo the plainest wrong without the express authority of the Circumlocution Office. If another Gun-powder Plot had been discovered half an hour before the lighting of the match, nobody would have been justified in saving the Parliament until there had been half a score of boards, half a bushel of minutes, several sacks of official memoranda, and a family-vaultful of ungrammatical correspondence on the part of the Circumlocution Office.

This glorious establishment had been early in the field, when the one sublime principle involving the difficult art of governing a country was first distinctly revealed to statesmen. Whatever was required to be done, the Circumlocution Office was beforehand with all the public departments in the art of perceiving how not to do it!

It is true that 'How not to do it' was the great study and object of all public departments and professional politicians all round the Circumlocution Office. It is true that every new Premier and every new government, coming in because they had upheld a certain thing as necessary to be done, were no sooner come in than they applied their utmost faculties to discovering 'How not to do it.' All this is true, but the Circumlocution Office went beyond it.

Because the Circumlocution Office went on mechanically every day keeping this wonderful, all-sufficient wheel of statesmanship —How not to do it,—in motion, because the Circumlocution Office was down upon any ill-advised public servant who was going to do it, or who appeared to be by any surprising accident in remote danger of doing it, with a minute, and a memorandum, and a letter of instructions, that extinguished him!

It was this spirit of national efficiency in the Circumlocution Office that had gradually led to its having something to do with everything. Mechanicians, natural philosophers, soldiers, sailors, petitioners, memorialists, people with grievances, people who wanted to prevent grievances, people who wanted to redress grievances, jobbing people, jobbed people, people who couldn't get rewarded for merit, and people who couldn't get punished for demerit, were all indiscriminately tucked up under the foolscap paper of the Circumlocution Office!

Numbers of people were lost in the Circumlocution Office. Unfortunates with wrongs, or with projects for the general welfare, who in slow lapse of time and agony had passed safely through other public departments, got referred at last to the Circumlocution Office, and never reappeared in the light of day Boards sat upon them, secretaries minuted upon them, commissioners gabbled about them, clerks registered, entered, checked, and ticked them off, and they melted away!

Sometimes angry spirits attacked the Circumlocution Office. Sometimes parliamentary questions were asked about it, and even parliamentary motions made or threatened about it, by demagogues so low and ignorant as to hold that the real recipe of government was How to do it. Then would the noble lord, or right honourable gentleman, in whose department it was to defend the Circumlocution Office, put an orange in his pocket and make a regular field-day of the occasion!

Then would he come down to that House with a slap upon the table, and meet the honourable gentleman foot to foot!

Then would he be there to tell that honourable gentleman that, although the Circumlocution Office was invariably right and wholly right, it never was so right as in this matter!

Then would he keep one eye upon a coach or crammer from the Circumlocution Office sitting below the bar, and smash the honourable gentleman with the Circumlocution Office account of this matter. And although one of two things always happened—namely, either that the Circumlocution Office had nothing to say and said it, or that it had something to say of which the noble lord, or right honourable gentleman, blundered one half and forgot the other—the Circumlocution Office was always voted immaculate by an accommodating majority.

Dickens is here describing the Government of his country in his own day. But how prophetic he was of the Governments of today!

Ed.

The Rationalist.

Monday 11-11-1946.

FANATICISM

Only two persons can look upon the orgy of peace-time bloodshed which is occurring in Bengal and Behar with equanimity, a philosopher and a cynic. Any one else would be roused to indignation or be numbed with despair.

Viewing it from this distance we can take an objective view of the happenings, like the people who have been taking aerial views of Bengal. They don't see the dying or the dead, they don't hear the cries of woe, they don't witness the blood-lust of the massacring bands, and when smoke is seen they can imagine it is from kitchens, and go home and issue statements that there is no ground for the exaggerated ground reports.

We too can close our eyes to the horrors, and assume that the Hindus of Bengal have got the best of Governments, and that Premier Suhrawardy is a second Akbar. That however, would be like living in a fool's paradise.

That the happenings in East Bengal are more horrible than those in Jallianwalla Bagh, and are reminiscent of the times of Tamaurlane and Jenghis Khan, seems obvious. Otherwise peace-loving persons in other parts of the land would not be roused to indignant frenzy.

Muslims as such might feel callous about the wiping out of Hindus. One League Leader seems to have observed that the Calcutta horrors were but a sample of things to come if Pakistan were not granted. And Suhrawardy is reported to have remarked, when Bose and Kripalani pointed out burning houses to him from the air, "They have brought it on themselves! Why did they run away?". But was he sure that they had run away, and were not burning with their houses? And was he really meaning that under his Premiership empty houses could be burnt? If it could be done in Bengal why not in Behar? And why are Dacca and East Bengal left alone, and every one is massing in Behar?

Mr. Suhrawardy says that some one is distributing leaflets rousing Muslims against Hindus, and that no heed should be paid to them. If he were a serious statesman he would have confiscated the leaflets and arrested the author.

Sirdar Abdul Rub Nishtar went over East Bengal. What did he do there to repair the wrong and protect the life and property of the minority? And what does he want the Viceroy to do in Behar that he has dragged him back there?

Pandit Nehru went over East Bengal, what he was able to achieve there we have not been told. But he tells Beharis that if they persist in their revenge they will be shot by the military, and even shot from the air. But, a few days ago he had ordered that there should be no bombing over Waziristan! We wonder whether Pandit Nehru's political tenet is consistency or opportunism!

We do not hold that what is happening in Behar should happen. And we also hold that what has been happening in Bengal should not have happened. The one has lead to the other, and the two are knit together. The Bengal happenings are like a poison sting, which mounting deadens one limb after another. You suck the poison, or cut or cauterise the sting, and the rest will be alright. But without that, no amount of meddling with the other limbs could avail.

Similarly the big ones who are now seeking to end these holocausts would do well to stop

their present misdirected efforts, and decide to proclaim that the wrongs done to the Hindus, Sikhs, Gurkhas and Scheduled castes in Bengal will be righted, guarantee reparation to the wronged and restoration of property, release of the abducted, reconversion of the converted, punishment of the wrong-doer, and guarantee safety for the future.

That would be statesmanlike and effective. Without that, Mr. Gandhi's threat of fasting, Pandit Nehru's harangues, Lord Wavell's aerial reconnaissances, and the bayonetted Moslim Military, would all be like a witch-doctor's attempt to cure a plague patient by incantations.

Mr. Jinnah, the semi-religious political Pontiff, has been seeking to come into the picture by merely issuing statements which ignore the enormity of the Bengal troubles. For an astute lawyer, he doesn't seem to have yet realised that Bengal's blood-blizzard has knocked the bottom out of his Pakistan claim. He has claimed Pakistan in Muslim majority Provinces on the plea that Muslim and Hindu cultures are different, and that the safety of the minorities in them would be guaranteed. The destruction of minorities in Bengal, the banning of "Satyarthaprakash" in Sindh, have utterly falsified his guarantee and made his position unenviable.

With regard to differences in ideologies, Edward Stettinius, the distinguished American statesman, speaking about Russia's plea of differences between her own and of the rest of the world, observes, "Let us not exaggerate the differences between ourselves and the Russians. Those differences do not necessitate war. At the time of the Crusades it was thought that Moslem Countries and Christian countries could not inhabit the same world in peace. At the time of the religious wars of the 17th century it was thought that Catholic countries could not inhabit the same world in peace. These thoughts were errors."

But perhaps Mr. Jinnah's limited outlook cannot comprehend such views of world-statesmen. And he must perforce sow the wind, and let the nation reap the whirlwind!

Editor.

UNIVERSITY OF MYSORE

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D. S. GORDON,
Registrar.

UNIVERSITY OF MYSORE

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D. S. GORDON,
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WHEN COWS ARE UNHAPPY

No one knows, says W. E. Petersen of the University of Minnesota's dairy husbandry department, how many million pounds of milk are lost because cows are unhappy. Bossy, for all her placid exterior, may be a bundle of nerves and neuroses, and an unhappy cow won't let down all her milk, eventually tapers off in milk production. Her great unhappiness may stem from almost anything—from a dislike for a man who milks her to a disgust with her position in the herd There are only two really contented cows in each herd, the boss cow, who has first choice of everything, and the lowliest cow who can't get anything—but isn't unhappy, because she just doesn t give a d--n. In between are the cows with social aspirations. They try to improve their places in herd, get whipped, become maladjusted and neurotic Social prestige means much to a cow. One of Petersen's cows produced far less milk when the milking machine was placed on her second in line, rather than in her accustomed first place !

To determine how much milk production drops when a cow is unhappy, university scientists burst paper bags in her face, prick her with needles, put rats in cages befor her nose. The result is almost no milk !

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Contd. from last issue.)

2. "ಮತುಪ್" excludes those who say that which has to be sought as the asylum is not a "ಮಿಥುನ"

Note 2. (a) ಮಿಥುನಂ means the dual form of Lakshmi-Narayana. "ನಿತ್ಯಯೋಗೆ ಮೆತುಪ್." The meaning of the suffix "ಮತುಪ್" is eternal association.

(b) Sri possesses the double relation of being *sesha* to Bhagavan and *seshi* to the refuge-chetanas. These two are necessary and useful qualifications for Mediatorship. Her eternal association with the two qualifications with Bhagavan makes her mediatorship fruitful and unfailing. Another result of this eternal association of Sri is, because She is so associated and as such Her mediatorship is always readily available, the chetanas are enabled, without any distinction of birth or the possession of knowledge and without any fear of the absolute independence of Bhagavan to ssek at any time refuge in Him.

(c) Having experienced the unlimited and unexcelled bliss of ths Soul-essence in the form of ಸ್ವರೂಪ, ರೂಪ, ಗುಣ, ವಿಭೂತಿ, and the like, becoming intolerable. Of separation even for a trice as a result of the intense love born of such experience in all conditions without being unassociated with the Soul-essence of ಸ್ವರೂಪ, ರೂಪ, ಗುಣ, ವಿಭೂತಿ and the like, Sri will ever be in aseociation with Bhagavan in his states Para (the Manifestation Supreme) Vyuha (the Manifestation operative) Vibhava (the Manifestation Distinctive) Antaryamitva (the Manifestation worshippable). By this Sri also becomes the subject to which consecrated service is rendered in all places, at all times and under all circumstances and She makes such service to grow.

(d) The word "ಶ್ರೀಮತ್" tells the ("ನಿತ್ಯಯೋಗ") eternal association of Sri who by her natural feminine characteristic of softness and by parental caressing fondness being the Universal Mother accepts the chetanas who are afaid of their biginningless acts of commission and omission, and who is of the nature of making Bhagavan reclaim these chetanas by Her being the Beloved of Him as His consort and by Her being so enjojoyable as to bring under Her influence the inscrutable Sarvesvara of unexcelled bliss. Vide also Gospels Nos. 44, 52 and 58.

3. The word "Narayana" excludes those who say He is without attributes.

Note 3. (a) This "Narayana" is "Sriman Narayana" occurring in the first sentence of Dvaya. By the etymology—"ನಾರಾಣಾಂ ಅಯನಂ ಯಃ ಸಃ ನಾರಾಯಣಃ" —the word "Narayana" conveys the significance that the Lord is the asylum of the innumerable groups of imperishable things. Among these are included the Lord's Essence-Pointing attributes of ಜ್ಞಾನ Soul-essence knowledge (ಶೇಜಸಾಂ ರಾಶಿಮೂರ್ಜಿತಮ್); ಆನಂದ—unexcelled and unlimited bliss (ಅನ್ಯೋನ್ತ್ಯರ ಅತ್ಯಾನಂದಮಯಃ); ಅಮಲಿತ್ವ—being the opposite of every kind of evil; and the like. They also include the ಸ್ವರೂಪನಿರೂಪಿತ attributes of ಜ್ಞಾನ—knowing by his inherent power alone all things at once and immediately in full perfection: ಶಕ್ತಿ—working miracles or what transcends our very conception; ಬಲ—power of ever supporting: and the like.

(b) Sri Bhattar in verse 5 of his Ashta-Sloki gives the meaning of this word "Narayana" as ಸಮುಚಿತಗುಣಜಾತಮ್—the collectien of the attributes of ವಾತ್ಸಲ್ಯ, ಸ್ವಾಮಿತ್ವ, ಸೌಲಭ್ಯ, ಜ್ಞಾನ, ಶಕ್ತಿ, ಪೂರ್ತಿ and ಪ್ರಾಪ್ತಿ all of which are helpful to the refugee in one way or the other.

(To be continued.)

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UNIVERSITY OF MYSORE

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D. S. GORDON,
Registrar.

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POLITENESS

When in London on a mission during World War I Marshal Foch was button-holed by a noisy Westerner who launched into a tirade against French politeness.

" There is nothing in it but wind," he sneered.

" There is nothing but wind in a tire," politely countered the Marshal, " but it makes riding in a car very smooth and pleasant "

COMPLIMENTS

It is a great mistake for men to give up paying compliments, for when they give up saying what is charming, they give up thinking what is charming

SAGE ADVICE

Thomas Hitchcock's advice to his sportsman son, Tommy Hitchcock, Jr.. " Lose as if you like it ; win as if you were used to it."

COUNT TEN

Before you flare up at anyone's faults, take time to count ten—of your own.

WHY THE COW IS VALUED

Collecting bills one summer in Kansas, I found a bachelor farmer milking his one cow. " I'll be through in a minute," he grunted, motioning me to sit on a milking stool.

He finished milking, lifted the pail to his mouth and drank deeply, poured the remaining milk on the ground and hung up the pail. " Now," he said, " the milking's done, supper's over and the dishes are washed. What do you want ? "

A KING AND HIS SON

King George V was noted for his frugality and thrift, qualities he tried to instil in his offspring. The then Prince of Wales, on the other hand, was pretty much of a spendthrift. While at school, he wrote his father pleading for some additional money In return he received a stiff note of reproval urging him to change his ways and learn to be a businessman. In the next mail the king found a note from his son which said:

" I have taken your advice. Have just sold your letter to a collector for 25 pounds."

He later sold his Crown for a secondhand woman.

" HINDU LAW IN MYSORE. "

by **M. N. SRINIVASAN,** B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

LATEST OPINION

From the Journal of the Society of Comparative Legislation, London :

" Mr. Srinivasan's ' Hindu Law in Mysore ' will, of course, be primarily useful to a legal practitioner in the State of Mysore, but the law laid down in the Privy Council and the High Courts in British India is also sufficiently dealt with so that the book will be of interest to students outside Mysore and the prospective legislators..... He has been painstaking in marshalling his authorities and indcating the special contributions of the Mysore High Court and Legislature to the development of Hindu Law. Important points are hammered well home so that the dullest cannot fail to understand."

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USING LIFE'S SIDINGS

My younger brothers and I bickered and quarrelled when we were children. Stubborn and unyielding, each of us always wanted his own way.

One day Father took us to the rail-road station to watch the eastbound passenger train come in. Just then we heard the whistle of the westbound freight. "Two trains are trying to go in different directions on the same track," Father announced. "What do you suppose will happen?"

Our eyes were wide with awe at the thought of the collision we would soon witness! But as we watched, the freight switched into a siding and let the other train pass in safety.

"You see, children," Father explained, "people are a lot like trains. We're all trying to go in different directions on the same track, and there are bound to be some crack-ups if we don't use the sidings. We have a lot of sidings—patience and brotherly love and tolerance and just common horse-sense. Children and grownups—even nations—would get along a good deal better with each other if they'd just remember to use life's sidings more often!" F. I. M.

IS IT RIGHT?

The sound thinker, faced with a problem, asks only one question: "Is it right, or is it wrong?" The false or the shallow thinker asks: "Is it progressive, is it reactionary, is it liberal, is it fascist, communistic, or democratic?"

A FATHER'S CARE

Mary Garden, the noted opera singer, earned considerable money during her career, and her father made himself a nuisance by continually asking for funds—always large sums. Miss Garden fulfilled his requests, often complaining that he was asking for too much. He replied that he needed the money for a special project, adding: "You can't refuse your father."

Came the depression. Miss Garden lost all her money in the Insull crash. At the same time her father died, and Miss Garden was notified that he had left a number of bank accounts in her name. He had saved every cent she had sent him!

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THE NUREMBERG TRIALS

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not," says the Hebrew "Book of Job." The Hindu Geeta goes further and says,

"Jaatasya hi dhruvo mrityuh druvam
Janma mritasya cha!
Tasmaadaparihaaryerthe na twam
Shochitumarhasi!!"

"Death is certain for man born; and birth is certain after death. Therefore when a thing is so inevitable, it were vain to mourn."

The trial and death of the Nazi Chiefs at Nuremberg last month awaken mixed feelings in the contemplative mind, and make it fall back upon the Hindu and Hebrew postulates of life.

The trial and sentence by the Allied Tribunal of Goering and his colleagues for war crimes have been condemned by some and approved by others.

An American politician told President Truman, "Execution of these Germans will violate the sacred principle of American law that one cannot be punished for acts which were not forbidden by law when they were committed. However much we may condemn the acts of these men, they were recognised political and military leaders of their country. Suppose the tables had been turned and we were vanquished. Would any American believe that you and Mr. Churchill should be executed as common criminals by Germans?"

The President perhaps did not reply. But we might reply that if the Nazis had won, Truman and Churchill might have been condemned. Even as it is, despite victory their own countrymen have not exalted them. Both of them have been snubbed and disowned by their public. If he had been a defeated General Churchill could not have been treated worse than he is now.

We might recall here Napoleon's remark in St. Helena, "I failed; therefore, according to all justice, I was wrong;"

Throughout history the victor has always assumed that he is just and the vanquished always wrong, and the latter is generally punished with death. Supposing Goering and Ribbontrop, Keitel and Jodle, and the other brutalised statesmen and soldiers had been allowed to live and been imprisoned, what good would it have been to them?

Briand was executed, but Petain was spared his life in France. Is it any happiness to Petain?

After his first abdication in 1814 Napoleon said, "In resigning myself to life, I accept nameless tortures. No matter; I will endure them" And after his second defeat and imprisonment he exclaimed, "I ought to have died at Waterloo!"

The bearing of the Nazi Chiefs at the time of death has left the world somewhat puzzled. There was no fustian, ranting or braggadocio. The most pious of men, the most sublime of patriots, could not have uttered nobler, worthier words.

Goering passed away without a show Ribbentrop on the scaffold uttered the words, "God protect Germany! My last wish is that German unity should remain, and that understanding between East and West will come about, and peace for the world!"

Field Marshel Keitel said, "I call on Almighty that He have mercy on the German people, over 2,000,000 of whom went to their death before me. I now follow my sons All for Germany!"

The Gestapo Chief, Kaltenbrunner's words were, "I have served my German people and my Fatherland with a willing heart. I have done my duty according to the laws of my Fatherland. I regret that crimes were committed in which I had no part. Good luck, Germany!"

Rosenberg said nothing. But Hans Frank the boss of Poland, observed, "I pray God take my soul. May the Lord receive me mercifully!" Wilhelm Frick exclaimed, "Long live eternal Germany." And Julius Steicher, "Now I go to God. Bolshevists will get you. I am going to my father." Fritz Sauckel declared, "I die innocent. The verdict was wrong. God protect Germany and make Germany great again. God protect my family!" Alfred Jodl drawing himself up with dignity exclaimed, "I salute you, my Germany!" The last one, Seyss Inquart, Dictator of Holland, observed, "I hope this execution is the last act of the tragedy of the second world war, and that the lessons of this world war will make for peace and understanding among the people! I believe in Germany!"

These men had been props in a regime which perpetrated the horrors of Naokhali and East Bengal on a larger scale and for a longer duration over a whole continent. Even otherwise they were liable as defeated men to the fate which came to them at the hands of their victorious enemies.

But their last words, unbrazen, unimpious, unexceptionable bring out the light that glowed within them. They might be compared with the words of other historic personages whom we may recall.

Socrates the wisest, when a friend urged his escape from prison before the day fixed for his death, calmly asked, "Do you know any place out of Attica where people do not die?"; And before putting the cup of hemlock to his mouth, reminded a friend, "Crito, we owe a cock to Esculapius; pay it, I pray you; neglect it not"

Cicero, silver tongued orator of Rome, failing in an attempt to escape by sea, returned to his home saying, "Let me die in my Fatherland which I have so often saved," and moving the curtains of his litter and stretching his head said, "Here, veterans, if you think it right, strike!"

Sir Thomas More, famous through Europe for eloquence and wisdom, condemned by Henry VIII, and stepping on the scaffold ladder and seeing it shake, said to a friend nearby, "See me safe up: for my coming down I can shift for myself!" And when the fatal stroke was about to fall, he moved his beard from the block with the words, "Pity that should be cut: that has not committed treason!" Of him Emperor Charlemagne said "I would rather have lost the best city in my dominions than so worthy a counsellor!"

Sir Walter Raleigh, most famous courtier, returning to prison from trial said, "The world itself is but a large prison, out of which some are daily led to execution!" On the scaffold, kissing the axe he observed, "This gives me no fear. It is a sharp and fair medicine to cure me of all my troubles." And on the executioner asking him on which side he wished to lay his head on the block, replied, "So the heart be right, it is no matter which way the head lies!"

And King Charles I, before his execution, breathed the words, "I go from a corruptible to an incorruptible crown where no disturbance can take place!"

Editor.

"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

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37. Flowers. 38. The Woman of 1950. 39. Confessions of a Delila. 40. Mysore, a description 41. My Tour from Home to College. 42. The Deserted Cat. 43. An Apology for failure 44 Public Spirit 45. Human age. 46. What is Greatness I. 47. A Journalist. 48. The Power of the Press. 49. What is greatness II. 50. Meanness. 51. Revenge. 52. Youth, Some Fallacies and some Precepts. 53. A Pilgrim's Progress. 54. Fine Arts. 55. Some Life Sketches and Pen Pictures: 1. Mahatma Gandhi. 2. Rai Bahadur A. Narasimhaiyengar. 3. V. N. Narasimhaiyengar 4. M. Venkatakrishnayya. 5. Sirdar M. Kantaraj Urs. 6. Sir M Eza M. Ismail 7 Sir C Y. Chintamani. 8. P. Raghavendra Rao. 9. K. S. Chendrasekhara Iyer. 10. Mir Humza Hussain. 11. M. A. Narayana Iyengar. 12. R. A. Srinivasa Iyengar. 13. The Problem of Wealth.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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STALIN

Most of us have realized for years that behind Stalin's somewhat stolid expression lies an indomitable will. Just how strong that will is a not very well known story about the Russian leader vividly illustrates. The incident occurred during the Tsarist days when Stalin was in prison for his political activities.

He had organized a protest against conditions in the prison, and as a result was condemned to the almost forgotten punishment of running the gauntlet between a double line of soldiers armed with sticks.

Stalin did not run. He walked, carrying an open book in his hands and reading it! This contempt of his tormentors infuriated them, and they struck him even more savagely than they would otherwise have done. His face was covered in blood, fierce blows fell on his shoulders, arms and back, yet he did not increase his pace in an attempt to cut short his punishment, did not raise his eyes from his book. Not a muscle of his face twitched.

It takes a tremendous will to do that sort of thing. For weeks he was unable to lie on his back. And one can be sure that Stalin did not forget.!

PRESIDENT LINCOLN

A man came upon Lincoln blacking his boots in the basement of the White House. He expressed astonishment that the President of the United States should be at such a menial task.

"What! Mr. President," he exclaimed, "are you blacking your own boots?"

"Whose else should I be blacking?" came Lincoln's laconic reply.

DEPRESSED COMEDIAN

A patient suffering from profound melancholy one day presented himself to Abernathy; after careful examination the celebrated practitioner said, "You need amusement, go and hear the comedian Grimaldi; he will make you laugh, and that will be better for you than any drugs." "My God," exclaimed the invalid, "I am Grimaldi!"

ARCHBISHOP FROM HELL

Archbishop Ryan was once accosted on the streets of Baltimore by a man who knew the Archbishop's face, but could not quite place it.

"Now, where in hell have I seen you?" he asked perplexedly. "From where in hell do you come, sir?"

UNIVERSITY OF MYSORE

NOTIFICATION.

No. A. 3-891/45-46, dated 6th November 1946.

Applications are invited from duly qualified *Mysoreans* for the post of *Assistant Professor of Mathematics* in the University on a salary of Rs. 200-25/2-300. The post is temporary for the present, but is likely to become permanent and the selected candidate will be on probation for two years in the first instance on the initial salary of Rs. 200. The minimum academic qualification required is a good Master's (or corresponding) Degree in *Mathematics* Preference will be given to candidates who have experience in teaching and have done original work.

2. The post is pensionable. It is subject to the rules of the Mysore Service Regulations as regards salary, leave, pension, etc., and subject also to the rules of the University as regards discipline. The person selected will be required to join duty immediately after the receipt of appointment.

3. Applications should contain the following information—

Age, caste or community, qualifications (including examinations passed and name of University, date of passing and class), present position, salary and previous service, if any, as well as works published and other particulars, if any.

Copies of testimonials (which will not be returned) should accompany the application. Six sets of the application and of testimonials are required. Applicants already in service must forward their applications through their official superiors.

4. If required, candidates must be prepared to be interviewed at their own expense.

5 Applications should be addressed to the Registrar, University of Mysore, Mysore and sent so as to reach him on or before *30th November 1946.*

D. S. GORDON,
Registrar.

SEX AND BOOKS

Madame de Genlis carried her purity of manners to such an extent, that she reprimanded the bookseller who had the arrangement of her library, for having placed books written by male and female authors on the same shelf.

UNIVERSITY OF MYSORE

NOTIFICATION.

No. A. 3-179/45-46, dated 6th November 1946.

Applications are invited from duly qualified *Mysoreans* for the post of *Assistant Professor of Philosophy* in the University on a salary of Rs. 200-25/2-300. The post is temporary for the present, but is likely to become permanent and the selected candidate will be on probation for two years in the first instance on the initial salary of Rs. 200. The minimum academic qualification required is a good Master's (or corresponding) Degree in Philosophy Preference will be given to candidates who have experience in teaching and have done original work.

2. The post is pensionable. It is subject to the rules of the Mysore Service Regulations as regards salary, leave, pension, etc., and subject also to the rules of the University as regards discipline. The person selected will be required to join duty immediately after the receipt of appointment.

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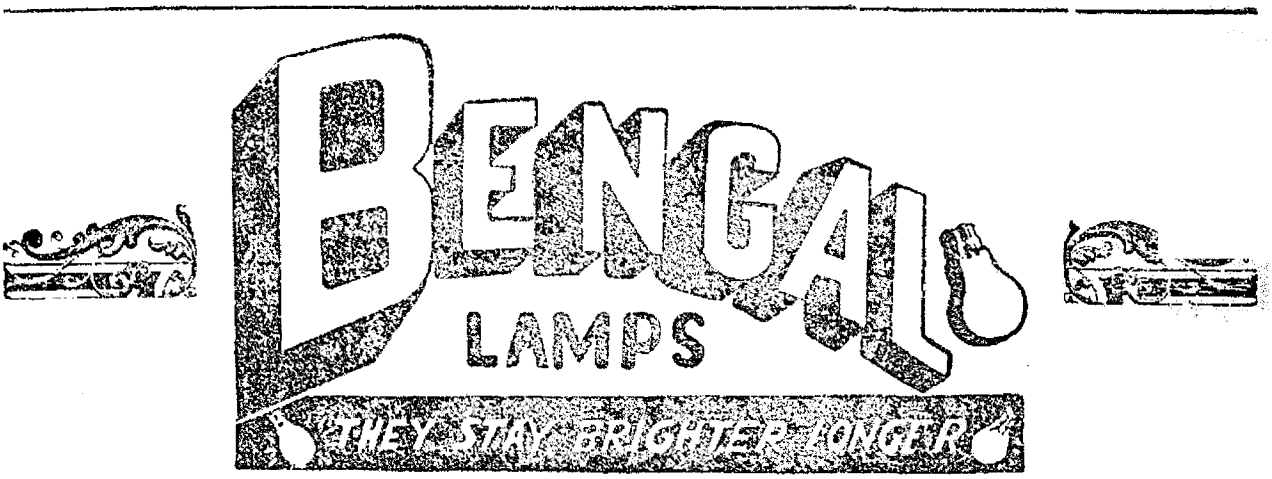
4. If required, candidates must be prepared to be interviewed at their own expense.

5. Applications should be addressed to the Registrar, University of Mysore, Mysore, and sent so as to reach him on or before *9th December 1946.*

D. S. GORDON,
Registrar.



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RACIAL SUPERIORITY

The collapse of Nazi Germany marked the end of the greatest myth of racial superiority ever imposed on a gullible world Chances are that the "poor Aryan" will never again put in an appearance in respectable society.

Yet this tall, blond superman could never have got where he did except for the prejudice and sneer ignorance which almost all of us bring to the subject of race relations The differences we think we see between races—and which we magnify—are largely a matter of differences in training and opportunity There are no "superior" races, only superior individuals, and they are members of all races As Franz Boas, the father of American anthropology, put it "If we were to select the most intelligent, imaginative, energetic, emotionally stable third of all mankind, all races would be represented"

Charles Darwin first popularized evolution as a straight line, at the bottom the ape, at the top the white man. So a myth has grown up, which says that one group of people is only slightly higher than the apes, another group is only slightly lower than the angels.

If you examine some of the higher apes, you will find that they have pinkish skin not yellow or brown, but more like a white man's. The ape is hairy the white race is the hairiest in the world. The ape has thin lips and a thin nose structure; the white race has the thinnest lips and thinnest nose structure of any race of people. The ape has small ears, the white race has the smallest ears among peoples!

So, if we are to believe our myth we must believe that it is the white man who in so many traits is more like the ape

Scientists today say however, not that man is descended from the ape but that ape and man have descended from a common ancestor Science no longer talks of apelike traits but of primitive traits. Every human being is literally a walking museum of primitive traits Biologists count 212 common to all humanity Can you wiggle your ears or move your scalp? Eons ago we needed those muscles to prick up our ears and to shrug off flies. Appendix and tonsils are other heirlooms which have lost their original form The human embryo tells the same story; even in its third week it cannot be distinguished from the embryo of lizard, bird, or another mammal.

Humans are still undergoing evolutionary change. We are now in process of losing our little toes The four-toed man of the future may look back with tolerant amusement on the five-toed man of 1946 It takes so little to make us feel superior!

There are, of course, differences between races, color of skin, slant of eyes, shape of nose and other traits distinguish the three great races, the Mongoloid or "yellow," the Negroid or "black," and the Caucasoid or "white," race. Differences, yes; but we view them wrongly. They are superficially imposed upon a skeleton which is identical for mankind everywhere

In all the important physical traits man is everywhere exactly the same. "Important" means brain, heart, lungs, nervous system Religion and science today agree that all men are members of one family, are indeed of one blood. Science affirms the great religious teaching, the brotherhood of man

That is fact. Nevertheless, the belief in difference is deep and widespread. There's the differences in size of brain, for example. Is it important? The Eskimos have, on the average, the largest brains in proportion to body size. The Japanese average larger brains than the white man. One of the smallest brains ever recorded by science was the brain of a great genius, an Italian, Dante. The largest brains often are found in idiots.

Difference in skin color is one of the least reliable racial distinctions The white race is called Caucasoid after a people who lived in the Caucasus Mountains and were thought by scholars to be typical of "white" stock. But what are we to think about the hairy Ainus, 16 000 of whom live on reservations on one of the northern Japanese islands? They are white stock They are a problem in backwardness, to the Japanese! They never bathe, for example, because they believe that they can build a bridge of odor to heaven!

Well, then, there are differences in blood. At least we can rest our pride on *that* distinction? Can we? There are four types of blood, A, B, AB and O. All four are found in all races. No differences at all.

"But," we can imagine the myth believer insisting, "there is a vast difference in the achievements

of different peoples." It is wholesome to look into that, too.

T. T. Waterman drew up a challenging list of the first historical appearance of certain inventions Copper, bronze, wheat, the plow, the alphabet glass, bricks came to us from the Egyptains. Wheels and weights came from the Summerians. Codified law, coined money, the arch came from the Babylonians!

The Assyrians developed cotton, banks and postal system. The Chaldeans gave us astronomy, the week, the degrees of the circle; the Persians gave us monotheism, chickens, trousers From the Arabs we inherited calculus, algebra, Arabic numerals, the zero; from the Greeks came Euclidean geometry and the screw. And we are indebted to the Chinese for porcelain, gunpowder, silk, spectacles, printing press, mariner's compass, paper money.

We can congratulate ourselves on being the greatest adapters in history, but we should also have a correct view of the achievements of others. Many historians are convinced that civilization descended the Nile from "Negroland" to Egypt Three great Negro kingdoms, Ghana, Mellestine and Songhai, had already developed in the Middle Ages a civilization comparable to that in Europe at the time. We ought to know about the Negro university in Timbuktu, 800 years ago, which exchanged professors with the leading schools of the rest of the world. Ahmed Baba, black scholar, being led to his execution, mourned that he would not live long enough to collect as many books as some of his friends had. His library numbered 1600 volumes. This kind of intellectual activity was going on in "darkest" Africa while our Nordic ancestors were worshipping before stone altars in the forests!

Stone altars? It is believed that the Negro developed the art of smelting iron and contributed more than any other race to the development of the iron industry. Being early in the field with iron tools, he reached a high degree of artistic skill in wood carving. His altars of the same period were the handiwork of a far higher culture.

At one moment of history one race appears to be "superior" because it is in the lead of what we call civilization. At another another race leads. It is only the uneducated who consider these conditions as evidence of God-given superiority.

Ralph Linton has summerized the day of a "100 per cent American." Dawn finds him in pajamas, a garment of East Indian origin. He glances at the clock (medieval European invention) and goes into the bathroom (porcelain from China, toothbrush from 18th-century Europe, soap from ancient Gaul, toilet from Roman original, razor an iron-carbon alloy from india)!

Breakfast brings before him developments from other ages and peoples—the fork (a medieval Italian invention), coffee (Abyssinian plant discovered by the Arabs), sugar (discovered in India), waffles (Scandinavian), butter (originally a Near Eastern cosmetic), bacon (pigs domesticated in southeastern Asia, smoked by process of northern Europe)!

So eventually he takes the train (English invention), and settles back to smoke (cigarette, Mexican ancestry) and read his paper (imprinted in characters invented by ancient Semites by a process invented in Germany on a material invented in China)! Very likely, as he scans the news of the day, he thanks God (a Hebrew deity) in an Indo-European language that he is a 100 per cent (decimal system invented by Greeks) American (named after Amerigo Vespucci, Italian geographer)!

It is our urgent resposibility today to evaluate truly and generously the achievements of the various races and nations of the world. Two billion people can live together on a globe grown suddenly small only if we bring our knowledge of human relations up to our knowledge of physical science. Let us take pride not in a false assumption of superiority to any other people but in our friendly knowledge of all the other peoples of the world.

E. J. A.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

The Rationalist.

Monday 25-11-1946.

'ಆಯುರ್ವೇದ ಪ್ರಾಶಸ್ತ್ಯ'

GREATNESS OF AYURVEDA

ತಾ॥ ೨೧-೧೧ ೪೬ ರಲ್ಲಿ ನಂಜನಗೂಡಿನಲ್ಲಿ ಶ್ರಿಯುತ ಬಿ. ವಿ. ಪಂಡಿತರು ನಡೆಸಿದ ಧನ್ವಂತರಿ ಜಯಂತಿ ಸಮಾರಂಭದಲ್ಲಿ ಶ್ರೀ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಅವರು ಮಾಡಿದ ಭಾಷಣ:

ಮಹಾಶಯರೆ,

ಕಾಳಿದಾಸನು ರಘುವಂಶವನ್ನು ಬರೆಯುತ್ತೇನೆಂದು ಹೊರಟು ಭಯಗ್ರಸ್ತನಾಗಿ "ಮಂದಃ ಕವಿಯಶಃಪ್ರಾರ್ಥೀ ಗಮಿಷ್ಯಾಮ್ಯುಪಹಾಸ್ಯತಾಂ । ಪ್ರಾಂಶುಲಭ್ಯೇ ಫಲೇ ಲೋಭಾದುದ್ಬಾಹುರಿವ ವಾಮನಃ ॥" "ಕವಿಯೆಂಬ ಯಶಸ್ಸನ್ನು ಪಡೆಯಬೇಕೆಂದು ಹೊರಟಿರುವ ನಾನು ಉದ್ದವಾದ ಪುರುಷನಿಗೆ ಎಟುಕಬಹುದಾದ ಹಣ್ಣನ್ನು ಕುಯ್ಯುತ್ತೇನೆಂದು ಹೋಗುವ ಕುಳ್ಳನಂತೆ ಅಪಹಾಸ್ಯಕ್ಕೆ ಗುರಿಯಾಗುತ್ತೇನೆ" ಎಂದು ಹೇಳಿದಾನೆ. ನಾನೂ ಅದೇ ಶಂಕೆಯಿಂದಲೇ ತಮ್ಮ ಮುಂದೆ ಬಂದಿದ್ದೇನೆ. ಭಾಷಣಸಾಶ್ರಮವೇ ಇಲ್ಲದ ನನ್ನನ್ನು ನಿರ್ಬಂಧದಿಂದ ಇಲ್ಲಿಗೆ ಬರಮಾಡಿ ತಮ್ಮಗಳ ಮುಂದೆ ಆಯುರ್ವೇದದ ಮೇಲ್ಮೆಯನ್ನು ವರ್ಣಿಸಬೇಕೆಂದು ನಿಲ್ಲಿಸಿರುವದು ಶ್ರೀಯುತರಾದ ಬಿ. ವಿ. ಪಂಡಿತರ ಧೈರ್ಯವೆಂದು ಹೇಳಬೇಕಲ್ಲವೆ ನನ್ನ ಧೈರ್ಯದಿಂದಲ್ಲ.

ನಂಜನಗೂಡು ಮೈಸೂರು ಸಂಸ್ಥಾನದ ರಮ್ಯಸ್ಥಳಗಳಲ್ಲಿ ಒಂದು ಅಲ್ಲದೆ ಶ್ರೀ ಶ್ರೀಕಂಠೇಶ್ವರನಿಗೆ ಆವಾಸವಾಗಿ ಅವನ ಅನುಗ್ರಹವನ್ನು ಕೋರುವ ಲಕ್ಷಾಂತರ ಪ್ರಜೆಗಳಿಗೆ ಪುಣ್ಯಕ್ಷೇತ್ರವಾಗಿ ಅನೇಕ ಶತಮಾನಗಳಿಂದ ಬೆಳಗುತ್ತಿರುವುದು ಮತ್ತು ಈಚೆಗೆ ಆ ದೇವರ ಅನುಗ್ರಹಕ್ಕೆ ಪಾತ್ರರಾಗಿ ಜನರಿಗೆ ಆರೋಗ್ಯಭಾಗ್ಯಕ್ಕೆ ಸಹಾಯಕರಾಗಿ ಲೋಕೋಪಕಾರಿಗಳಾಗಿರುವ ಶ್ರೀ ಬಿ ವಿ. ಪಂಡಿತರ ಸಾಮರ್ಥ್ಯದಿಂದ ಈ ಊರಿನ ಹೆಸರು ಆಸೇತು ಹಿಮಾಚಲದವರಿಗೆ ಪ್ರಸಿದ್ಧವಾಗಿರುವುದು. ಇಂಥಾ ಪುಣ್ಯಸ್ಥಳಕ್ಕೆ ಬಂದು ತಮ್ಮಂತಹ ಮಹಾಜನಗಳ ಸಾನ್ನಿಧ್ಯದಲ್ಲಿ ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದ ಭರತಖಂಡದ ಕೋಟ್ಯನುಕೋಟಿ ಜನಗಳಿಗೆ ಆರೋಗ್ಯಪ್ರದನಾಗಿರುವ ಧನ್ವಂತರಿಮಹರ್ಷಿಯ ಜಯಂತ್ಯುತ್ಸವದಲ್ಲಿ ಭಾಗವಹಿಸುವ ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟದ್ದಕ್ಕಾಗಿ ಶ್ರೀ ಬಿ. ವಿ. ಪಂಡಿತರಿಗೆ ನನ್ನ ಕೃತಜ್ಞತೆಯನ್ನು ಅರ್ಪಿಸಬೇಕಾಗಿದೆ.

ನಮಗೆ ಇಂಗ್ಲೀಷ್ ವಿದ್ಯಾಭ್ಯಾಸವು ಒಂದಾಗಿನಿಂದ ನಾವೆಲ್ಲರೂ ನಮ್ಮ ಪೂರ್ವದ ಮಹನೀಯರು ಎಂಥೆಂಥಾ ಶಾಸ್ತ್ರಗಳನ್ನು ರಚಿಸಿ ನಮ್ಮ ಕೃತಜ್ಞತೆಗೆ ಎಷ್ಟುಮಟ್ಟಿಗೆ ಪಾತ್ರರಾಗಿದ್ದಾರೆನ್ನುವದನ್ನು ಮರೆತುಬಿಟ್ಟಿದ್ದೇವೆ. ನಮಗೆ ಪಾಶ್ಚಾತ್ಯರು ಈಚೀಚೆಗೆ ಕಲ್ಪಿಸಿಕೊಂಡಿರುವ ಶಾಸ್ತ್ರಗಳೇ ಶಾಸ್ತ್ರಗಳಾಗಿವೆಯೇ ವಿನಾ, ನಮ್ಮ ನಾಲ್ಕು ವೇದಗಳು ಅಷ್ಟಾದಶ ಪುರಾಣಗಳು ೬೪ ಶಾಸ್ತ್ರಗಳು ಇವುಗಳಲ್ಲಿ ಅಡಗಿರುವ ತತ್ವಗಳು ಎಷ್ಟು ಅಮೋಘವಾದುವು ಎನ್ನುವದನ್ನು ತಿಳಿದುಕೊಳ್ಳದೆ ಕರ್ತವ್ಯಭ್ರಷ್ಟರಾಗಿದ್ದೇವೆ. ಹೀಗೆ ನಾವು ಕೈಬಿಟ್ಟಿರುವ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ನಮ್ಮಗಳ ಆರೋಗ್ಯಭಾಗ್ಯಕ್ಕೆ ಸಾಧಕವಾದ ಆಯುರ್ವೇದವೊಂದು. ನಾವು ಇದರ ಗಂಧವನ್ನೇ ಬಿಟ್ಟು L.M P., M B C.M ಗಳ ವೈದ್ಯವೆ ವೈದ್ಯವೆಂಬ ಮೂಢಭಕ್ತಿಯಿಂದ ಹಾವುಗಳ ಮತ್ತು ಆಸ್ಪತ್ರೆಗಳ ಬಾಗಲುಗಳಲ್ಲಿ ನರಳುತ್ತೇವೆ

ಆಯುರ್ವೇದವನ್ನು ಸಮುದ್ರಮಥನಕಾಲದಲ್ಲಿ ಧನ್ವಂತರಿಯು ಲೋಕೋಪಕಾರಾರ್ಥವಾಗಿ ತಂದನೆಂದು ಹೇಳಿದೆ. ಅಲೋಪತಿಯು ಸಮುದ್ರಮಥನದಿಂದ ಬಂದದ್ದಲ್ಲ, ಅದು ಈಚೆಗೆ ಯೂರೋಪಿನ ನಿವಾಸಿಗಳಿಗೆ ಅವರ ಭೂಗುಣ ವಾಯುಗುಣ ಆಹಾರವ್ಯವಹಾರಗಳಿಂದ ಬರುವ ರೋಗಗಳಿಗೆ ಅಲ್ಲಿನ ಸಸ್ಯಾದಿಗಳ ಮೂಲಕ ಚಿಕಿತ್ಸೆಮಾಡುವ ವಿಧಾನ,

ಭರತಖಂಡದ ಸ್ಥಿತಿಗತಿಗಳಿಂದ ಇಲ್ಲಿನ ನಿವಾಸಿಗಳಿಗೆ ಬರುವ ರೋಗಗಳಿಗೆ ಯೂರೊಪ್ ಅಮೆರಿಕಗಳಲ್ಲಿ ಔಷಧಿಗಳನ್ನು ಹುಡುಕಿ ಚಿಕಿತ್ಸೆಮಾಡುತ್ತೇನೆನ್ನುವದು ನಂಜನಗೂಡು ವರನಿಗೆ ಅರ್ಜಂಟಿನಾವಿನಿಂದ ಹೆಣ್ಣನ್ನು ತಂದು ಮದುವೆಮಾಡುತ್ತೇನನ್ನುವಂತೆ ಅಭಾಸವೆನ್ನುವದು ಬುದ್ಧಿಯಿರುವ ಯಾವ ಮನುಷ್ಯನಿಗೂ ಹೊಳೆಯದಿರಲಾರದು.

ನಮ್ಮ ದೇಹವೂ ದೈವಸೃಷ್ಟಿಯ ಇತರ ಪ್ರಾಣಿಗಳ ದೇಹದಂತೆಯೆ ಎಂಬುದನ್ನು ನಾವು ಮರೆತಿದ್ದೇವೆ. ನಮ್ಮ ಕಾಡುಗಳಲ್ಲಿರುವ ನಾನಾವಿಧವಾದ ವ್ಯಗಳು, ಆನೆ, ಹುಲಿ, ಮೊಲ, ಜಿಂಕೆ, ಕೋಣ ಮುಂತಾದುವೆಲ್ಲವೂ ರೋಗಬಂದರೆ ಅಥವಾ ಗಾಯಗಳಾದರೆ ಅಲ್ಲಲ್ಲೇ ಸಿಕ್ಕುವ ನಾರು ಬೇರುಗಳಿಂದ ಗುಣಮಾಡಿಕೊಳ್ಳುತ್ತವೆಯೆಹೊರತು ಅಮೆರಿಕದ ಹುಲಿ ಕರಡಿಗಳಿಗೆ ತಂತಿಕೊಟ್ಟು ಔಷಧಿಗಳನ್ನು ತರಿಸಿ ಗುಣಮಾಡಿಕೊಳ್ಳುವದಿಲ್ಲ ಆ ಮೇಲ್ಪಂಕ್ತಿಯನ್ನು ನಾವು ಈಚೆಗೆ ಬಿಟ್ಟು ಬಿಟ್ಟಿದ್ದೇವೆ ನಮಗೆ ಬಾಯಿಲೆ ಬರುವದು ದುರಾಹಾರ, ಕೆಟ್ಟ ಗಾಳಿ ಮಳೆಗಳು, ದೇಹವನ್ನು ಅಧಿಕವಾಗಿ ದಣಿಸುವದು, ಮತ್ತು ಅಂಗಗಳು ಗಳಿತವಾಗಿ ಅಶಕ್ತತೆ, ಇವುಗಳಿಂದ ಇವೆಲ್ಲವೂ ಇಲ್ಲಿ ನಮ್ಮ ಸುತ್ತಮುತ್ತಲಿನ ಕಾರಣಗಳೆಹೊರತು ವಿದೇಶೀಯ ಕಾರಣಗಳಲ್ಲ. ಇವುಗಳ ಚಿಕಿತ್ಸೆಗಳೂ ನಮ್ಮ ಸುತ್ತಮುತ್ತಲಿನ ತೋಟಗಳಲ್ಲಿಯೂ ಕಾಡುಗಲ್ಲಿಯೂ ಬೆಟ್ಟ ಗುಡ್ಡಗಳಲ್ಲಿಯೂ ದೈವಾನುಗ್ರಹದಿಂದ ಯಥೇಷ್ಟವಾಗಿ ಸಿಕ್ಕುತ್ತವೆ.

ಈ ವಿಚಾರದಲ್ಲಿ ರಾಮಾಯಣದಲ್ಲಿರುವ ದೃಷ್ಟಾಂತವು ತಮ್ಮಗಳಿಗೆ ಜ್ಞಾಪಕಕ್ಕೆ ಬರಬಹುದು. ಇಂದ್ರಜಿತ್ತಿನ ಬ್ರಹ್ಮಾಸ್ತ್ರದಿಂದ ವಾನರ ಸೈನ್ಯವೂ ರಾಮಲಕ್ಷ್ಮಣರೂ ಪ್ರಜ್ಞೆತಪ್ಪಿ ಮಲಗಿರುವಾಗ ಜಾಂಬವಂತನು ಧೈರ್ಯಗೆಡದೆ ಹನುಮಂತನನ್ನು ಕರೆದು—

"ಅಗಚ್ಛ ಹರಿಶಾರ್ದೂಲ ವಾನರಾಂಸ್ತ್ವಾತ್ಮಮರ್ಹಸಿ ।
ನಾನ್ಯೋ ವಿಕ್ರಮಸಂಯುಕ್ತ ಸ್ತ್ವಮೇಷಾಂ ಪರಮಸ್ಸಖಾ ॥
ತ್ವತ್ಪರಾಕ್ರಮಕಾಲೋಯಂ ನಾನ್ಯಂ ಪಶ್ಯಾಮಿಕಂಚನ ।
ಋಷ್ಯವಾನರವೀರಾಣಾ ಮನೀಕಾನಿ ಪ್ರಹರ್ಷಯ ॥
ವಿಶಲ್ಯೌ ಕುರು ತಾವದ್ಯೇ ತೌ ಸಾದಿತೌ ರಾಮಲಕ್ಷ್ಮಣೌ ।
ಗತ್ವಾ ಪರಮಮುಧ್ವಾ ನ ಮುಪರ್ಯುಪರಿಸಾಗರಂ ॥

ಹಿಮವಂತಂ ನಗಶ್ರೇಷ್ಠಂ ಹನುರ್ಮ ಗಂತುಮರ್ಹಸಿ ।
ತತಃ ಕಾಂಚನಮತ್ಯುಚ್ಚ ಮೃಷಭಂ ಸರ್ವತೋಪಮಂ ॥
ಕೈಲಾಸ ಶಿಖರಂ ತತ್ರ ದ್ರಕ್ಷ್ಯಸ್ಯರಿನಿಷೂದನ ।
ತಯೋಶ್ಶಿಖರಯೋರ್ಮಧ್ಯೆ ಪ್ರದೀಪ್ತ ಮತುಲಪ್ರಭಂ ॥
ಸರ್ವೌಷಧಿಮಯಂವೀರ ದ್ರಕ್ಷ್ಯಸ್ಯೋಷಧಿಸರ್ವತಂ ।
ತಸ್ಯವಾನರ ಶಾರ್ದೂಲ ಚತಸ್ರೋಮೂರ್ಧ್ನಿ ಸಂಭವಾಃ ॥
ದ್ರಕ್ಷ್ಯಸ್ಯೋಷಧಯೋದೀಪ್ತಾ ದೀಪಯಂತ್ಯೋದಿಶೊದಶ ।
ಮೃತಸಂಜೀವನೀಂಚೈವ ವಿಶಲ್ಯಕರಣೀಮಪಿ ॥
ಸೌವರ್ಣಕರಣೀಂಚೈವ ಸಂಧಾನಕರಣೀಂತಥಾ ।
ತಾಸ್ಸರ್ವಾ ಹನುರ್ಮ ಗೃಹ್ಯ ಕ್ಷಿಪ್ರಮಾಗಂತು ಮರ್ಹಸಿ ॥"

ಎಂದು ಹೇಳಲು ಹನುಮಂತನು ಅದರಂತೆ ಹಿಮವತ್ಪರ್ವತಕ್ಕೆ ಹೋಗಿ ಓಷಧಿ ಶಿಖರವನ್ನು ಯುದ್ಧರಂಗಕ್ಕೆ ತರಲು

"ತಾವಪ್ಯುಭೌ ಮಾನುಷರಾಜಪುತ್ರೌ ತಂ ಗಂಧಮಾಘ್ರಾಯ
ಮಹೌಷಧೀನಾಂ ।
ಬಭೂವತುಸ್ತತ್ರ ತದಾವಿಶಲ್ಯೌ ವೃತ್ರಸ್ಯರನ್ಯೇಚ ಹರಿ
ಪ್ರವೀರಾಃ ।
ಗಂಧೇನತಾಸಾಂಪ್ರವರೌಷಧೀನಾಂ ಸುಪ್ತಾನಿಶಾಂತೇಷ್ವಿವ
ಸಂಪ್ರಬುದ್ಧಾಃ ॥

ಅಸ್ತ್ರಹತರೂ ಶಸ್ತ್ರಹತರೂ ಎಲ್ಲರೂ ಎದ್ದುಕುಳಿತರೆಂದು ಹೇಳಿದೆ. ಇದು ವಾಲ್ಮೀಕಿಯ ಉತ್ಪ್ರೇಕ್ಷೆಯೆಂದೂ ನಿರಾಧಾರವೆಂದೂ ನಾವು ತಿಳಿದುಕೊಂಡರೆ ಅದು ನಮ್ಮ ದೌರ್ಭಾಗ್ಯ!

ಈ ಭರತಖಂಡದಲ್ಲಿ ಸ್ಥಾವಿರಾರು ವರ್ಷಗಳಿಂದ ಪ್ರತಿ ಶತಮಾನದಲ್ಲಿಯೂ ೫೦-೬೦ ಕೋಟಿ ಜನರು ಆಯುರ್ವೇದ ಚಿಕಿತ್ಸೆಯಿಂದ ದೀರ್ಘಾರೋಗ್ಯವನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಬಂದಿದಾರೆ. ದಶರಥ, ಯಯಾತಿ, ಸಗರ, ನಹುಷ, ದುಷ್ಯಂತ, ಮನು, ವಿಕ್ರಮ, ಭೋಜ ಮುಂತಾದ ಚಕ್ರವರ್ತಿಗಳೂ, ವ್ಯಾಸ, ವಸಿಷ್ಠ ವಾಲ್ಮೀಕಿ, ಗೌತಮ, ಕಪಿಲ, ಯಾಜ್ಞವಲ್ಕ್ಯ ಮುಂತಾದ ಮಹರ್ಷಿಗಳೂ, ಅಶ್ವತ್ಥಾಮ, ಪರಶುರಾಮ, ಕರ್ಣ, ಅರ್ಜುನ, ಪೃಥ್ವಿರಾಜ, ಶಿವಾಜಿ, ರಣಜಿತ ಸಿಂಹ ಮುಂತಾದ ಮಹಾವೀರರೂ, ಕಾಳಿದಾಸ, ಭವಭೂತಿ, ಬಾಣ, ಭರ್ತೃಹರಿ ಮುಂತಾದ ಕವಿವರೇಣ್ಯರೂ, ಆರ್ಯಭಟ್ಟ, ಪಾಣಿನಿ, ವರಹ ಮಿಹಿರ, ಚಾಣಕ್ಯ, ಚರಕ, ಧನ್ವಂತರಿ ಮುಂತಾದ ಶಾಸ್ತ್ರನಿರ್ಮಾತರೂ ತಮ್ಮ ದಿವ್ಯ ದೇಹಗಳನ್ನು ಆಯುರ್ವೇದದ ಔಷಧಿಗಳ ಮೂಲಕ ಪೋಷಿಸಿಕೊಂಡಿದ್ದರಲ್ಲದೆ, 'ಬರೋಸ್ ವೆಲ್ಕಂ ಟ್ರಿತ್' ಸ್ಥಾಪಿಸಿದ್ದೀ ಟರ ಔಷಧಿಗಳಿಂದಾಗಲಿ ವೆನಿಸಿಲಿನ್ ಇಂಜಕ್ಷನುಗಳಿಂದಾಗಲಿ ಅಲ್ಲ

ಹಾಗೆಯೆ ಮಹಾಮಹಿಮರಾದ ಸೀತೆ, ಸಾವಿತ್ರಿ, ಲೋಪಾಮುದ್ರೆ, ಅನಸೂಯೆ, ಗಾಂಧಾರಿ, ದ್ರೌಪದಿ, ದಮಯಂತಿ, ವೈದೇಹಿಯಿ, ಲೀಲಾವತಿ, ಅಹಲ್ಯಾಬಾಯಿ, ಪದ್ಮಿನಿ, ಚಾಂದಬೀಬಿ ಮುಂತಾದ ಸೌಂದರ್ಯ ಚಾತುರ್ಯ ಸ್ಥೈರ್ಯಗಳಿಂದ ಶೋಭಿಸುತ್ತಿದ್ದ ರಮಣೀಮಣಿಯರೂ ಮೆಟರ್ನಿಟಿ ಹೋಂ ಮತ್ತು ಟ್ಯೂಬರ್ಕುಲಾಸಿಸ್ ಆಸ್ಪಿಟಲ್ಲುಗಳ ಸಂಬಂಧವಿಲ್ಲದೆ ಆಯುರ್ವೇದದ ಸಹಾಯದಿಂದ ದೇಹಗಳನ್ನು ಧರಿಸಿದ್ದರು.

ಕಾರ್ಯತಃ ಇಷ್ಟು ಸಮರ್ಥವಾದ ಆಯುರ್ವೇದವು ನಿರ್ದುಷ್ಟವೂ ನಿಷ್ಕಲ್ಮಷವೂ ಪ್ರಶಸ್ತವೂ ಆದ ಶಾಸ್ತ್ರವೆಂದು ನಾವುಗಳು ಹೇಳಿದರೆ ಅದು "ಹೆತ್ತವರಿಗೆ ಹೆಗ್ಗಣವುದ್ದು" ಎಂಬಂತೆ ನಮ್ಮ ಸ್ವಾಭಿಮಾನದಿಂದಲ್ಲ, ನಿಜವಾಗಿಯೂ ಯಥಾರ್ಥವೆನ್ನುವದು ಅನೇಕ ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವದ್ವರೇಣ್ಯರ ಮಾತುಗಳಿಂದ ತಿಳಿಯಬರುತ್ತದೆ.

ಪ್ರೊಫೆಸರ್ ಹೊರೇಸ್ ಹೇಮನ್ ವಿಲ್ಸನ್ ಎಂಬ ಪಾಶ್ಚಾತ್ಯ ಪಂಡಿತೋತ್ತಮರು ಹೀಗೆಂದು ಹೇಳುತ್ತಾರೆ

"The ancient Hindus attained as thorough a proficiency in medicine and surgery," "as any people whose acquisitions are recorded. This might be expected, because their patient attention and natural shrewdness would render them excellent observers, while the extent and fertility of their native country would furnish them with valuable drugs and medicaments. Their diagnosis is said, in consequence, to define and distinguish symptoms with great accuracy, and their *Materia Medica is most voluminous.*"

ಅಂದರೆ "ಪುರಾತನ ಹಿಂದುಗಳು ವೈದ್ಯಚಿಕಿತ್ಸೆ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ ಎರಡರಲ್ಲೂ ಇತರ ಯಾವ ಜನಾಂಗಕ್ಕೂ ಕಡಮೆಯಿಲ್ಲವೆಂಬಂತೆ ಉತ್ತೀರ್ಣರಾಗಿದ್ದರು. ಇದೇನಾಶ್ಚರ್ಯವಲ್ಲ. ಅವರ ಶಾಂತಚಿತ್ತತೆಯೂ ಬುದ್ಧಿಶಕ್ತಿಯೂ ಮತ್ತು ಅವರ ದೇಶದಲ್ಲಿ ದೊರೆಯತಕ್ಕ ಮೂಲಿಕಾ ಸಮೃದ್ಧಿಯೂ ಇವೆಲ್ಲವೂ ಅವರ ಮೇಲ್ಮೆಗೆ ಸಹಾಯಕಗಳಾಗಿದ್ದವು" ಎಂದು ಹೇಳಿದಾರೆ.

ಇನ್ನೊಬ್ಬ ಫೆನವಿದ್ವಾಂಸರು, ಸರ್ ವಿಲಿಯಂ ಹಂಟರ್—

"Indian medicine dealt with the whole area of the science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The Materia Medica of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetable and animal kindoms, *many of which have now been adopted by European physicians.* Their pharmacy contained ingenious processes of preparation, with elaborate directions for the administration and classification of medicines. Much attention was devoted to hygiene, regimen of the body, and diet."

ಅಂದರೆ "ಆಯುರ್ವೇದವು ಮನುಷ್ಯಶರೀರವನ್ನು ಆಮೂಲಾಗ್ರವಾಗಿ ವರ್ಣಿಸಿದೆ. ಅವರ ಔಷಧಿ ಸಾಮಗ್ರಿಗಳು ವಿಸಿಜ ಭೂಜ ಪ್ರಾಣಿಜವಾದ ಎಲ್ಲಾ ಸಾಮಗ್ರಿಗಳನ್ನೂ ಒಳಗೊಂಡು ಅವುಗಳಲ್ಲನೇಕವನ್ನು ಪಾಶ್ಚಾತ್ಯ ಪಂಡಿತರೂ ಅಂಗೀಕರಿಸಿದ್ದಾರೆ ಔಷಧಿಗಳ ತಯಾರಿಕೆಯಲ್ಲೂ ಅವರು ಸ್ವತಃ ಮಾರ್ಗಗಳನ್ನು ಕಂಡುಹಿಡಿದು ಆಚರಿಸುತ್ತಿದ್ದಾರೆ."

(To be continued) *Editor.*

A NOTABLE FUNCTION

Dhanvantari Jayanti, in commemoration of Sri Dhanvantari, the great founder of "Ayurveda", the Indian system of medicine, was celebrated on the 21st inst. at Nanjangud by Bhishagratna B. V. Pandit, under the Chairmanship of Mr. G. R. Josyer, M.A., F.R.E.S., and in the presence of a distinguished gathering. Prominent among those present were Bhishagratna P. Venkatachala Pandit, Sahityaratnam Gopalakrishna Sastry, Rao Bahadur M Ramaswamy, L Venkataramanaiah, Rtd. Dt. Judge, K. Gundappa, Rtd. General Manager, Rys., Rajavaidya P. H. Chandrabhan Singh, Pandit Narasimha Sastry, A. Venkarama Pandit, K. Venkataswamy Iyer, S. Narayana Rao, A. Sitaramiah, and L. Narasimha Sastry, (B.A., B.L.,) M. C. Mallappa, M. R. Madhava Rao, L.E.E., G. R. Ramiah, Rattehalli Ramappa.

After invocation, there was a Yogasana demonstration to show the efficacy of Yoga exercises for preventing as well as curing certain diseases. Then Sri B. V. Pandit took the occasion to convey his gratitude to Bhishagratna P. Venkatachala Pandit for training him to set up a famous Ayurvedic pharmaceuticals, and presented him with a pair of shawls in tribute. The Chairman, Mr. G. R. Josyer, then spoke on the greatness of Ayurveda and the duty of all Indians to cultivate it. Following this was a musical performance by Vidwan Gotuvadyam Narainengar and party. The function terminated with mangalarathi to Sri Dhanwantari and offering of thanks by Mr. B. V. Pandit to the Chairman and others who had contributed to the success of the function.

THE "RATIONALIST"

Mr. L. S. Raju, M.A. (Hons.), B.L., writes from Bangalore:

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HON. MEMBER AND MEDALIST,
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NOTIFICATION

Under Statute 76. (page 43 of Calendar Vol. I for 1944-45) extracted below** Registered Graduates (who have been enrolled as rigistered Graduates) of this University are requested to send their applications for revision or correction in the following form* so as to reach this office on or before 15th December 1946 :—

** "76. The Register of Graduates shall be revised and corrected on the first day of January of each year. Applications for revision or correction shall reach the Registrar not later than the fifteenth day of December, preceding."

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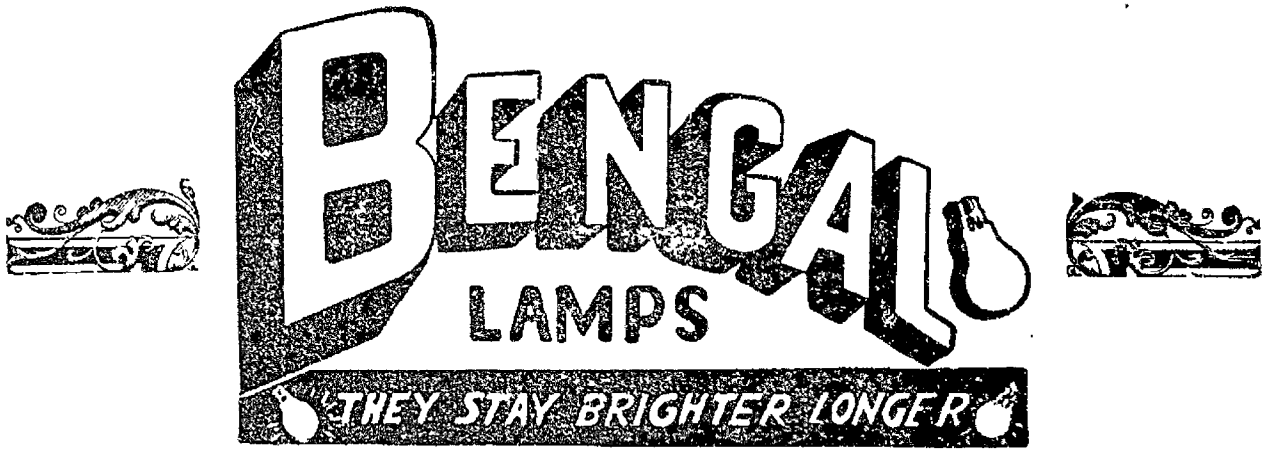

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H. E. H. The Nizam's Appeal

His Exalted Highness the Nizam of Hyderabad has issued an appeal to the people of India urging them to stop the fratricidal strife in the country.

Following is the full text of the Nizam's appeal:

As one occupying the position I do, I deem it my duty at this critical time in our history to address a few words to my countrymen and specially to those of them who live in the north where a gruesome tragedy is being enacted. Whatever our religious or political differences, this tragedy fills each one of us with horror and dismay Those who are involved in this senseless fratricidal strife forget that they are fellow citizens of a great and ancient land—a land which has before it a great and glorious future They forget that no community can do harm to another without doing permanent injury both to itself and to India as a whole. They forget too that God does not forgive those who shed the blood of innocent men and helpless women and children.

"At this supreme crisis in India's history, the duty of every patriotic citizen is plainly to strive his utmost to spare India this cruel suffering, to divert her from this suicidal course, and to save her from ignominy in her own eyes and in the eyes of the world.

"The duty of the Government is also clear. It must maintain law and order at all costs and it must protect the weak and the helpless by every means in its power.

"It is my earnest prayer that God will graciously vouchsafe prosperity, happiness and peace to all the peoples of India!"

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LIMIT TO SIZE

We are told there is a limit to the size of any living creature; for example, that a man of the size of an elephant could not exist and function Why is this?

Nature seems, at first sight, to take no account of size; the universe is boundless towards the great and towards the small. Newton's laws are as true of the apple as of the moon. Arithmetic leads us smoothly through every gradation of magnitude.

Physical science and actual fact have another story to tell. It was easy for Swift to imagine the Lilliputians one-twelfth of Gulliver's stature, and the Brobdignagians, twelve times as tall as he.

We soon see that little people six inches high might well exist, as the mouse-people and squirrel-people do, and be all the more nimble for their littleness. But the great clumsy giants would tumble down, and very soon could not live at all.

It takes great men to explain simple things; and Galileo—who was one of the wisest of men—explained all this, once for all, three hundred years ago.

It depends first on the fact that, of the physical forces, gravity acts on the whole mass of the body, while most other forces act in proportion to areas, or cross-section; and next on the fact that area and mass, or volume, tend to increase as the square and cube of linear magnitude, or at very different rates of increase.

Forces which are in equilibrium at a certain magnitude cease to be so at another; the old proportion, or "similitude," is lost, and the whole constitution is out of gear.

As Galileo said, if we try to build our ships, even our houses, too big, they cease to hold together; nor can Nature grow a tree or construct an animal beyond a certain size. The forces involved differ in different cases, in a quadruped, a bird, a fish; a rowboat and a sailboat; a flying bird and a soaring bird: a glider and a 'plane; but the principle holds.

It is called "the principle of similitude," and leads to the "Theory of Dimensions." It is part of the stock-in-trade of the engineer; and engineering experience led Herbert Spencer to apply it to biology.

SOME MOTTOES

Lord Vansittart: "I have no particular motto of my own. The family one is *Fala viam invenient* ('Fate will find a way') I imagine that it was adopted by my Dutch ancestors when they first set out for this country."

Diana Wynyard: "Least said, soonest mended."

Lord Inman (*Chairman of Charing Cross Hospital*): "The motto I like best is one I saw on Mr. Maisky's desk when he was Russian Ambassador in London: 'This also will pass.' Its purpose is to prevent us becoming too elated in days of success, and too depressed when things go wrong."

WORTHLESS SEA

An old countrywoman who had never seen the sea was taken by a kind-hearted social worker to the nearest seaside resort. The old woman was escorted on to the shore and seated near the edge of the water. She sat in silence for an hour or so.

"Well," asked the social worker, "what do you think of the sea?"

"Is that all it does?" asked the old woman.

Some citizens who watch the working of their Governments are inclined to repeat the question of the oldlady.

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'ಆಯುರ್ವೇದ ಪ್ರಾಶಸ್ತ್ಯ'

GREATNESS OF AYURVEDA

ತಾ॥ ೨೧-೧೧-೪೬ ರಲ್ಲಿ ನಂಜನಗೂಡಿನಲ್ಲಿ ಶ್ರೀಯುತ ಬಿ. ವಿ. ಪಂಡಿತರು ನಡೆಸಿದ ಧನ್ವಂತರಿ ಜಯಂತಿ ಸಮಾರಂಭದಲ್ಲಿ ಶ್ರೀ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಅವರು ಮಾಡಿದ ಭಾಷಣ:

(Contd. from last issue)

ಮತ್ತು ವೆಬರ್ ಎಂಬ ವಿದ್ವಾಂಸರು—

"In Surgery too, the Indians seem to have attained a special proficiency, and in this Department European surgeons might, perhaps, *even at the present day*, still learn something from them, as indeed they have already borrowed from them the operation of rhinoplasty," or operation for improving deformed ears and noses and forming new ones.

"ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಹಿಂದೂ ಪಂಡಿತರು ಪ್ರಾವೀಣ್ಯವಾದ ಮೇಲ್ಮೆಯನ್ನು ಹೊಂದಿದ್ದರು ಈ ಶಾಸ್ತ್ರಭಾಗದಲ್ಲಿ ಪಾಶ್ಚಾತ್ಯ ವೈದ್ಯರೂ ಈಗಲೂ ಕೂಡ ಅವರಿಂದ ಕೆಲವು ಚಿಕಿತ್ಸೆಗಳನ್ನು ಎರವಲಾಗಿ ತೆಗೆದುಕೊಳ್ಳಬೇಕಾಗಿದೆ ವಕ್ರವಾದ ಕಿವಿ ಮತ್ತು ಮೂಗುಗಳನ್ನು ಸರಿಮಾಡುವ ವಿಧಾನವನ್ನು ಆಗಲೇ ತೆಗೆದುಕೊಂಡಿದಾರೆ." ಎಂದು ಹೇಳಿದಾರೆ.

ಈಗ್ಗೆ ೬೫ ವರ್ಷಗಳ ಹಿಂದೆ ಮದ್ರಾಸಿನ ಸ್ಯಾನಿಟರಿ ಕಮಿಷನರಾಗಿದ್ದ ಡಾಕ್ಟರ್ ಫರ್ನೆಲ್ ರವರು ಆಯುರ್ವೇದವು ಪ್ರಪಂಚದ ಅತ್ಯಂತ ಪುರಾತನವೂ ಅತ್ಯಂತ ಉತ್ತೀರ್ಣವೂ ಆದ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಮುಖ್ಯವಾದುದೆಂದು ಘೋಷಿಸಿದಾರೆ.

He most vigorously supported the claims of Hindu Medicine as one of the most ancient and the most advanced sciences ever cultivated in the world. Speaking of the importance of drinking unpolluted water he said that "as the ancient Hindus were superior to all others in other respects, so also were they superior to the others in recognising the importance and value of *water*, as well as in insisting upon preserving the water from filth of any kind whatever." He added that in his address to the Convocation in 1870 he had said that Hindu physicians were unrivalled in all branches of medicine, at the time when the Britons were savages and used to go about quite naked. He then described the instructions contained in the Hindu medical works with regard to the use of water, which, he said, *were most remarkable.*

ನೀರನ್ನು ಶುದ್ಧವಾಗಿಡುವದನ್ನು ಪ್ರಸ್ತಾಪಿಸುತ್ತಾ ಪೂರ್ವದ ಹಿಂದುಗಳು ಇತರ ವಿಧಗಳಲ್ಲಿ ಎಲ್ಲರಿಗಿಂತಲೂ ಹ್ಯಾಗೆ ಮೇಲ್ಮೆಯನ್ನು ಪಡೆದಿದ್ದರೋ ಹಾಗೆಯೆ ನೀರನ್ನು ಶುದ್ಧಮಾಡುವ ಮತ್ತು ಶುದ್ಧಿಯಾಗಿಡುವ ವಿಚಾರದಲ್ಲೂ ಮೇಲ್ಮೆಯನ್ನು ಹೊಂದಿದ್ದರು. ಬ್ರಿಟನ್ನಿನವರು ಇನ್ನೂ ಕಾಡುಜನರಾಗಿದ್ದ ಕಾಲದಲ್ಲಿ ಹಿಂದೂಗಳು ವೈದ್ಯಶಾಸ್ತ್ರದ ಪ್ರತಿ ಒಂದು ಭಾಗದಲ್ಲೂ ಅದ್ವಿತೀಯರಾಗಿದ್ದರೆಂದೂ ನೀರಿನ ಉಪಯೋಗದ ವಿಚಾರದಲ್ಲಿ ಹಿಂದೂ ವೈದ್ಯಗ್ರಂಥಗಳ ನಿಯಮಗಳು ಆಶ್ಚರ್ಯಕರವಾದಂಥ ವುಗಳೆಂದೂ ಹೇಳಿದಾರೆ.

ಸುಮಾರು ೫೧ ವರ್ಷಗಳ ಹಿಂದೆ ಮದರಾಸ್ ಗವರ್ನರ್ ಆಗಿದ್ದ ಲಾರ್ಡ್ ಲಿಂಡಿಲ್ ರವರು ಅಲ್ಲಿ ಕಿಂಗ್ ಇನ್ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ಪ್ರಿವೆಂಟಿವ್ ಮೆಡಿಸಿನ್ ಎಂಬ ಸಂಶೋಧನಾಲಯವನ್ನು ಸ್ಥಾಪಿಸುತ್ತ ಹೀಗೆಂದು ಹೇಳಿದಾರೆ:

"The Mohammadan conquests brought back to India much of the medical knowledge which had been lost for centuries, and we have proofs that the Mughul rulers were great sanitary reformers in the magnificent water works which still exist and perform their functions at various places in the north of India. Now the British rulers of India have been bringing back yet more of the knowledge which *emanated from this country centuries ago*; and when we undertake municipal water supply schemes, with filter beds and hydraulic pressure, when we build hospitals and establish medical schools, when we promulgate regulations to check the spread of plague, or when we impose on local bodies the duty of watching over the health of the people, we are not introducing any modern innovations or European fads, but merely doing that which was done centuries ago, and again centuries before that, but which has

long since been forgotten by all except the historian and the archaeologist. The study of these questions brings out the truth of the old saying that there is nothing new in the world. Now this saying is even true as regards preventive medicine, which we are apt to regard as one of the most recent discoveries of modern science. Colonel King gives clear proof that the ancient caste injunctions of the Hindus were based on a belief in the existence of transmissible agents of disease, and that both Hindus and Mohamadens used inoculations by small-pox virus as a protection against small-pox; and certain it is that long before Jenner's great discovery, or to be more precise, *rediscovery of vaccination*, this art of inoculation was used for a while in Europe, where it had been imported from Constantinople: and knowledge of medicine which flourished in the Near East at the commencement of the Christian era emanated, as I have already shown you, from India."

The noble Lord added "I cannot refrain from mentioning yet another of Colonel King's interesting discoveries, which is that the modern plague policy of evacuation and disinfection is not a bit different from that enjoined in the ancient Hindu Shastras."

"ಪಟ್ಟಣಗಳಿಗೆ ನೀರನ್ನು ಒದಗಿಸುವದಕ್ಕೆ ಮೊಗಲ್ ದೊರೆಗಳು ಮಾಡಿಸಿದ್ದ ಏರ್ಪಾಡುಗಳೂ, ಬ್ರಿಟಿಷರು ಈಚೆಗೆ ನೀರು ಸರಬರಾಜಿಗಾಗಿ ಮಾಡುತ್ತಿರುವ ಏರ್ಪಾಡುಗಳು ಸಮಸ್ತವೂ ವಿದೇಶೀಯರು ತಂದಿರುವ ಹೊಸ ಮಾರ್ಗಗಳಲ್ಲ. ಅನೆಲ್ಲಕ್ಕೂ ಹಿಂದೂ ವೈದ್ಯದಲ್ಲಿ ಶಾಸ್ತ್ರಾಧಾರಗಳಿದ್ದು ಈಚೆಗೆ ಈ ದೇಶದಲ್ಲಿ ಅವಿಲ್ಲವೂ ಮರೆತುಹೋಗಿ, ಆ ಜ್ಞಾನವು ಏಷ್ಯಾ ಯೂರೋಪ್ಖಿನ ಇತರ ದೇಶಗಳಲ್ಲಿ ಹರಡಿದ್ದು ಪುನಃ ಈ ದೇಶಕ್ಕೆ ಹಿಂತಿರುಗಿ ಬಂದಿರುವ ಪೂರ್ವದ ಹಿಂದೂಪದ್ಧತಿಗಳೆ ಎಂದು ತಿಳಿಯಬೇಕು."

"ಈಗ್ಗೆ 180 ವರ್ಷಗಳಿಗೆ ಹಿಂದೆ ಜೆನ್ನರ್ ಎಂಬ ಡಾಕ್ಟರು ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಶಿಡುಬಿಗೆ ವಾಕ್ಸಿನೇಷನ್ ನಿವಾರಣೆಯನ್ನು ಕಂಡು ಹಿಡಿಯುವದಕ್ಕೆ ಹಿಂದೆಯೆ ಯುರೋಪಿನಲ್ಲಿ ಆ ಪದ್ಧತಿಯು ಕೆಲವು ಕಾಲ ವಾಡಿಕೆಯಲ್ಲಿತ್ತು. ಅದು ಅಲ್ಲಿಗೆ ಟರ್ಕಿಯ ಕಾನ್ಸ್ಟಾಂಟಿನೋಪಲಿನಿಂದ ತಿಳಿದು ಬಂದಿತ್ತು. ಈ ಟರ್ಕಿ ಮುಂತಾದ ಮಧ್ಯ ಏಷ್ಯದ ಪ್ರಾಂತ್ಯಗಳಿಗೆ ವೈದ್ಯಜ್ಞಾನವು ಕ್ರಿಸ್ತಶಕದ ಆರಂಭದಲ್ಲೇ ಇಂಡಿಯದಿಂದ ಪ್ರಸರಿಸಿತ್ತು. ಮತ್ತು ಪ್ಲೇಗಿಗೋಸ್ಕರ ಊರುಗಳನ್ನು ಬಿಡಿಸುವದು ಡಿಸಿಇಫೆಕ್ಷನ್ ಇವು ಕೂಡ ಹಿಂಗೂಶಾಸ್ತ್ರದಲ್ಲಿ ಹೇಳಿರುವ ನಿಯಮಗಳೆ ವಿನಾ ಬೇರೆ ಅಲ್ಲ." ಎಂದು ಹೇಳಿರುವರು.

ಮತ್ತೊಬ್ಬ ಇಂಗ್ಲಿಷ್ ಚರಿತ್ರಕಾರರು—

"The surgical instruments of the Hindus were sufficiently sharp, indeed, as to be capable of dividing a hair longitudinally!" We do not suppose that a Major General of the I. M. S. handles anything sharper!

ಹಿಂದುಗಳ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯ ಶಸ್ತ್ರಗಳು ಕೂದಲಿನ ಮೊನೆಯನ್ನು ಹೋಳುಮಾಡುವಷ್ಟು ಹರಿತವಾಗಿದ್ದವು ಎಂದು ಒರೆದಿದಾರೆ.

ಇನ್ನೂ ಒಬ್ಬರು—

Another historian states, "The surgery of the ancient Indian physicians was bold and skilful. They conducted amputation, arresting the bleeding by pressure, a cup-shaped bandage and boiling oil; practised lithotomy: performed operations in the abdomen and uterus; cured hernia, fistula, piles; set broken bones and dislocations; and were dexterous in the extraction of foreign substances from the body. The ancient Indian surgeons also mention a cure for neuralgia, analogous to the modern cutting of the fifth nerve above the eye-brow."

ಎಂಬದಾಗಿ ಹಿಂದೂ ವೈದ್ಯರು ಗುಣಮಾಡುತ್ತಿದ್ದ ನಾನಾ ವಿಧವಾದ ಖಾಯಿಲೆಗಳನ್ನು ವಿವರಿಸಿದಾರೆ.

೧೧೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಟರ್ಕಿಯ ಚಕ್ರಾಧಿಪತಿಯಾದ ಕಾಲಿಫ್ ಹಾರನ್ ಅಲ್‌ರಷೀದ್‌ನ ಕಾಲದಲ್ಲಿ ಆ ಪ್ರಾಂತದ ಜನರು ಆಯುರ್ವೇದವನ್ನು ಗೌರವಿಸುತ್ತಿದ್ದರಲ್ಲದೆ ಆಯುರ್ವೇದ ವೈದ್ಯರೊಬ್ಬರು ಇಂಡಿಯದಿಂದ ಈರಾಕಿಗೆ ಹೋಗಿ ಆ ಸಮ್ರಾಜನ ಖಾಯಿಲೆಗೆ ಚಿಕಿತ್ಸೆ ಮಾಡಿದ್ದಲ್ಲದೆ, ವಿಷಚಿಕಿತ್ಸೆಯ ಮೇಲೆ ಚರಕರು ಬರೆದಿರುವ ಸಂಸ್ಕೃತ ಗ್ರಂಥವನ್ನು ಪರ್ಷಿಯನ್ನಿಗೆ ಭಾಷಾಂತರ ಮಾಡಿಕೊಟ್ಟರು ಅದು ನಂತರ ಅರಾಬಿಕ್ಕಿಗೆ ತರ್ಜುಮೆ ಮಾಡಲ್ಪಟ್ಟಿತು.

ಪ್ರಪಂಚದಲ್ಲಿ ಎಲ್ಲೂ ಆಸ್ಪತ್ರೆಗಳೆ ಇಲ್ಲದಿರುವಾಗ ಹಿಂದೂಗಳು ಆಸ್ಪತ್ರೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಜನರಿಗೆ ವೈದ್ಯಸಹಾಯವನ್ನು ಕಲ್ಪಿಸಿದ್ದರು. ಫಾಹಿಯಾನ್ ಎಂಬ ಚೈನೀಸ್ ಯಾತ್ರಿಕನು ಪಾಟಲೀಪುರದಲ್ಲಿ ನಾಲ್ಕನೆ ಶತಮಾನದಲ್ಲಿದ್ದ ಆಸ್ಪತ್ರೆಯ ಸ್ಥಿತಿಯನ್ನು ವರ್ಣಿಸಿದಾನೆ. ಯೂರೋಪಿನಲ್ಲಿ ಆಸ್ಪತ್ರೆಗಳು ಸ್ಥಾಪಿತವಾದದ್ದು ೧೦ ನೇ ಶತಮಾನದಿಂದೀಚೆಗೆ.

ಮತ್ತು ಈಚೆಗೆ ಅಮೆರಿಕ್ಕ ಡಾಕ್ಟರೊಬ್ಬರು—

"If the physicians of the present day would drop from the pharmacopoea all the modern drugs and chemicals, and treat their

patients according to the method of Charaka, there would be less work for the undertakers, and fewer chronic invalids in the world," says an American medical man.

" ಈಗಿನ ಡಾಕ್ಟರುಗಳು ತಮ್ಮ ವೈದ್ಯಶಾಲೆಗಳಲ್ಲಿ ಬೋಧಿಸುವ ಅನೇಕ ಆಧುನಿಕ ಔಷಧಿ ಸಾಮಗ್ರಿಗಳನ್ನು ತೊರೆದು ಚರಕರ ವಿಧಾನವನ್ನು ಅನುಸರಿಸಿದರೆ ಶವವಾಹಕರಿಗೆ ಕೆಲಸವು ಕಡಮೆಯಾಗುವದಲ್ಲದೆ ನಿತ್ಯ ರೋಗಿಗಳೆನ್ನುವ ಅನೇಕರು ಗುಣಹೊಂದುತ್ತಿದ್ದರು," ಎಂದು ಹೇಳಿದಾತ.

ಮಹನೀಯರೆ, ಹೀಗೆ ಉತ್ಕೃಷ್ಟವೆಂದು ಪ್ರಾಜ್ಞರಾದ ವಿದೇಶೀಯರೆಲ್ಲರಿಂದಲೂ ಶ್ಲಾಘಿಸಲ್ಪಡುವ ಆಯುರ್ವೇದವನ್ನು ಅಜ್ಞರಾದ ನಾವುಗಳೂ ಅಜ್ಞರಾದ ನಮ್ಮ ಸರ್ಕಾರಗಳೂ ಜರೆಯುತ್ತಿದೇವೆ. ಆಯುರ್ವೇದ ಪಂಡಿತರಿಗೆ ಆಯುರ್ವೇದದಲ್ಲಿ ಪೂರ್ಣ ಪಾಂಡಿತ್ಯಕ್ಕೆ ಅವಕಾಶವಿಲ್ಲ. ಬಲವಂತದಿಂದ ಸ್ಥಾಪಿತವಾಗಿರುವ ಆಯುರ್ವೇದ ವಿದ್ಯಾಶಾಲೆಗಳಲ್ಲಿ ಆದರಲ್ಲೇ ಕೂಲಂಕಷವಾದ ಜ್ಞಾನಪ್ರಸಾರಕ್ಕೆ ಬದಲು ಅಲೋಪತಿಕ್ ಪದ್ಧತಿಗಳ ಇಮಿಟೇಷನ್ ಆಗಿದೆ. ಈ ಅಲೋಪತಿಯು ಆಯುರ್ವೇದವು ಧನ್ವಂತರಿಯಿಂದ ಸಮುದ್ರಮಥನದಲ್ಲಿ ಬಂದಂತೆ ಸ್ವತಸ್ಸಿದ್ಧವಲ್ಲ: ಆಯುರ್ವೇದವು ಮೂರು ನಾಲ್ಕು ಕೈಹಾಯ್ದು ರೂಪಾಂತರವನ್ನು ತಾಳಿರುವ ಅಪಭ್ರಂಶ. ಅಲೋಪತಿಕ್ ಮೆಡಿಕಲ್ ಕಾಲೇಜುಗಳಲ್ಲಂತೂ ತಾಯಿಯ ಹಾಲನ್ನು ಬಿಟ್ಟು ಮೊಗುವಿಗೆ ಆಡಿನ ಹಾಲನ್ನು ಕೊಟ್ಟು ಪೋಷಿಸುವಂತೆ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಆಯುರ್ವೇದದ ಗಂಧವೇ ಇಲ್ಲದಂತೆ ನಡೆಯುತ್ತಿದೆ.

ಈ ಜ್ಞಾನೋದಯವು ನಮ್ಮ ಜನರಿಗೆ ಇನ್ನಾದರೂ ಶೀಘ್ರದಲ್ಲೇ ಲಭಿಸಬೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸಿ, ಆಯುರ್ವೇದ ಪ್ರದಾನದಿಂದ ಲೋಕಕ್ಕೆ ಮಹದುಪಕಾರವನ್ನು ಮಾಡಿರುವ ಧನ್ವಂತರಿಯಲ್ಲಿ ನನ್ನ ಪ್ರಣಾಮಗಳನ್ನು ಸಮರ್ಪಿಸಿ " ಮುಂಡಃ ಕವಿರ್ಯಶಃ ಪ್ರಾರ್ಥೀ ಗಮಿಷ್ಯಾಮ್ಯುಪಹಾಸ್ಯತಾಂ ! ಪ್ರಾಂಶುಲಭ್ಯೇ ಫಲೇ ಲೋಭಾದುದ್ಬಾಹುರಿವ ವಾಮನಃ !! " ಎಂಬಂತಹ ನನ್ನ ಭಾಷಣ ಪ್ರಯತ್ನವನ್ನು ನಿಲ್ಲಿಸುತ್ತೇನೆ

UNANSWERABLE

"Dad—did you have to learn to write and speak French when you were at school? '

"Yes son, why?"

"Oh, I dunno! To me it seems a waste of time trying to do something the French do so much better."

§ * *

"Where have you been?"

' Having my hair cut."

' You know you can't have your hair cut in the firm's time"

"Well, it grew in the firm's time, didn't it?"

"Not all of it '

"Well, I didn't have it all cut off. '

CLEVER BOY

Little Angus was given a new ten-shilling note for the birthday. Going to the local chemist, he had the note changed into six pences and shillings Then he went across the street to the grocer and received a ten-shilling note for the change.

He repeated this several times. Finally his father called him to account for his strange behaviour, and Angus explained: "Well, sooner or later somebody is going to make a mistake, and it's not going to be me."

FITNESS TEST

Needing a new secretary, the firm's manager decided to have applicants judged by a psychologist. Three girls were interviewed together.

"What do two and two make?" the psychologist asked the first.

"Four," was the prompt answer.

To the same question the second girl replied: "It might be 22"

The third girl answered: "it might be 22 and it might be four."

When the girls had left the room, the psychologist turned triumphantly to the manager.

"There" he said, "that's what psychology does. The first girl said the obvious thing. The second smelled a rat. The third was going to have it both ways. Now, which girl will you have?"

The manager did not hesitate. "I'll have the blonde with the blue eyes," he said.

Our Governments would have selected by castel

GREATEST THOUGHTS

President Charles W. Eliot of Harvard once confessed that the most unusual letter he had ever received came from a certain women's club. It read:

"Dear Sir, Our committee, having heard that you are the country's greatest thinker, would be greatly obliged if you would send us your seven greatest thoughts."

"POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

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HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE,
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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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Under Statute 76 (page 43 of Calendar Vol. I for 1944-45) extracted below** Registered Graduates (who have been enrolled as registered Graduates) of this University are requested to send their applications for revision or correction in the following form* so as to reach this office on or before 15th December 1946 :—

** "76. The Register of Graduates shall be revised and corrected on the first day of January of each year. Applications for revision or correction shall reach the Registrar not later than the fifteenth day of December, preceding."

1	2
* Name (with degree or degrees)	Address (with enrolment number)

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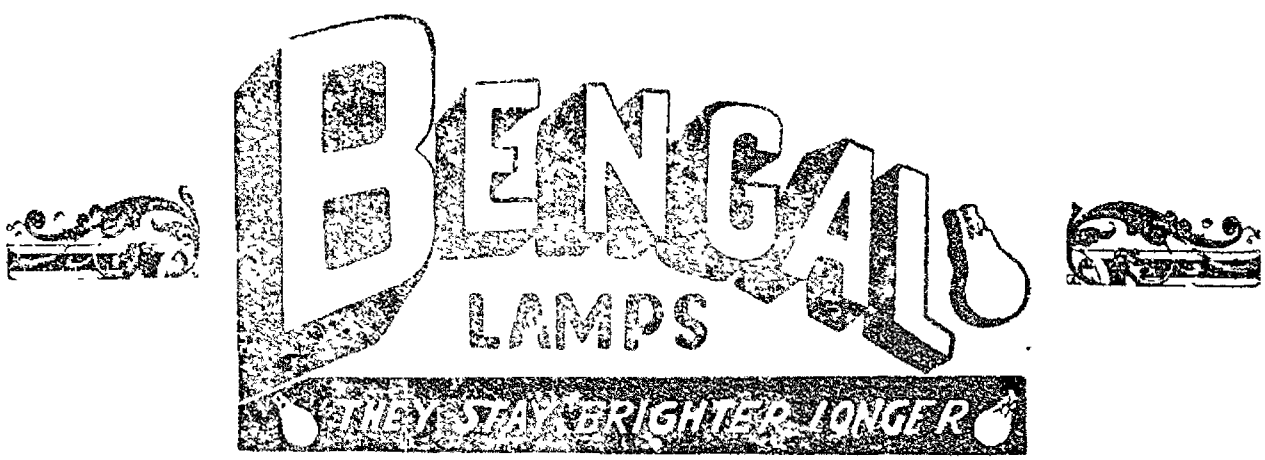

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HOMOEOPATHY

There are two chief distinct, and opposed, schools of medical thought, Allopathic and Homœopathic.

Your family docter with his M B. B S , or M.R.C.P., after his name probably belongs to the more orthodox allopathic school. Allopathy is that system of medicine which treats disease by drugs producing effects dissimilar to those of the disease.

Homœopathy treats the "like disease with the like remedy"—with a remedy which has been proved to reproduce similar symtoms by experiment on healthy persons who volunteer (they are called "provers").

Allopathy is "old-school-tie," more surgical-minded, believes in prescribing mixed modicines, specialises in diagnosis.

Homœopathy is a more personal medicine, concentrates on the individual rather than on the disease, pays more attention to prescribing, uses gentle persuasion instead of *blitzkrieg* methods.

Homœopathy aims to stimulate the "curative vital reaction" by giving an appropriate *single* drug in small dosage (if necessary in infinitesimal dilution), repeated only if necessary, not otherwise. It thus relies solely on the defensive powers of the body to deal with illness.

Ignorance of what homœopathy is and what it stands for has given this strict medical science an unjustified savour of quackery. In many ways it is more precise and enlightened than its opposite number.

Many homœopathic practitioners are highly skilled physicians who have first trained and qualified in an orthodox medical school, before going on to study at the London or Glasgow Schools of Homœopathy,

Dr. Frederick Quin, Court Physician to Queen Victoria's "Uncle Leopold" (of Belgium), introduced homœopathy to England. The British Homœopathic Association was founded in 1902.

Samuel Hahnemann, of Meissen in Germany, who enunciated his famous Principles in 1796, was the "father" of homœopathy. He revolted against the barbarous methods of treatment of the dark age of medicine in which he lived, and threw up a thriving practice to devote himself to chemistry, writing, and the "proving" of drugs.

Discounting much that may seem far-fetched and fanciful, there remains a rich vein of original wisdom, notably in his enlightened conceptions of the "sensitivity of diseased tissues," and the "curative vital reactions" which are right up the garden path in the light of modern research.

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Chamaraja Road, Mysore.

PARLIAMENT'S COST

At a time when the cost of everything is soaring we should not be surprised to know that Parliament, which re-assembled on October 8th, is costing the taxpayer more than it has ever done in its centuries of history. It now costs £1,271,804 to maintain the two Houses, their staffs and, in the case of the Commons, the members, for a year.

In the current year, to the end of March 1947, the estimate for the House of Lords is £72,067. No salaries are paid to members of that House, but salaries are paid to the legal experts and others who keep the machinery of the Upper House in motion. These range from the £4,000 a year paid to the Lord-Chancellor, who is also Speaker of the House of Lords, down to the £150 a year for a temporary messenger.

The budget also includes such items as £123 for dusting books in the library, £85 for the upkeep of uniforms, and £150 for cleaning rooms in the Victoria Tower.

But the budget for the Commons is a much larger affair—nearly £1,200,000. That includes M.P.'s salaries at the new rate, all the incidental expenses of running the House, and the cost of maintaining registers of electors.

When estimates of members' salaries for the current year were prepared, the new rate was not included. At the old rate of £600 a year the bill totalled £345,412. The rise in salaries will account for about £250,000—as it dates back to April 1st.—so that the salary bill is now nearly £553,000.

On top of that a sum of £59,500 is estimated for travelling expenses, while salaries of Cabinet Ministers, not included in the total for M.P.s, amount to £105,000.

Then come the departments of the Speaker, the Clerk of the House, and the Serjeant at Arms. These cover salaries for clerks, door-keepers, messengers, porters, cleaners and the police and custodians who maintain law and order within the precincts of Parliament.

A WAR SONG

Now that India is getting military-minded, the following war-song sung by the British Eighth Army before the battle of El Alamein in Egypt will be read with interest:

"I don't want to join the Army,
I don't want to go to war,
I'd rather hang around
Piccadilly underground
And live on the earnings of a sweet
young maiden.
Don't want a bullet up my gear-box,
Don't want my buttocks shot away,
No, I'd rather stay in England,
Merry, merry England
Chuck, chuck, chucking my life away—
Gorblimey!
Chuck, chuck, chucking my life away."

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Monday: 9-12-1946.

THROTTLING

After the orgy of unofficial bloodshed and looting in which the Muslim community of Bengal ravaged the Hindu community under the excellent Suhrawardy Ministry last month, we have the picture of the orgy of official confiscation of the deposits of the Hindu Press by the caste-Muslim Ministry under the able leadership of Mr. H. S. Suhrawardy. Other Muslim Ministries there have been in the past, Fazlul Huq's, Nazimuddin's, but they pale into insignificance before the grim and gruesome achievements under the Ministry of Mr. H. S. Suhrawardy We have to go back to the time of Nawab Sirajuddowla 200 years ago, perhaps, to find its prototype.

We do not know whether Mr. Suhrawardy has got an emblem for his Ministry. The Bengal Paper Mills Company has got the Tiger for its emblem. It would not be unseemly if he should appropriate it for his insignia.

Curiously enough the Mohommadans and Hindus in East Bengal are not men of different races like the Whites and Indians in South Africa, nor men of different nations like the French and English Canadians, but men of a common stock and the same ancestry. The present Muslims are descendants of former Hindus who underwent conversion during former Muslim regimes. The flesh and blood of the two is therefore not different or antagonistic.

This is true, we think, of the generality of Mahammadans in India, including Mr. Jinnah and most of his prefervid political colleagues. Not one per cent of Mr. Jinnah's 10 crore of Muslims,—10 crore is certainly an exaggerated figure—can claim to have descended from the invading hordes of Mahomed of Gazni or of Mahomed-Gori or Babar. The rest are all the off-spring of converted Hindus.

And yet in the year of grace 1946, under the competent administration of Mr. H. S. Suhrawardy, the powerful Mussalmans of East Bengal have sought to wipe out their former blood brothers. Here is the latest picture, in its naked and nightmare simplicity:

"A batch of six refugees, (obviously they would be Hindus) who left Dacca yesterday to see their abandoned houses at a village about 5 miles from there were attacked by hooligans (obviously not Hindus), who killed two of the refugees. The other four ran back to the city and informed a pleader brother of one of the killed. He went with the help of armed police and proceeded to the village and found blood-marks on the spot, but the bodies of the victims could not be traced."

We refuse to think that cannibalism prevails under the Suhrawardy regime, or that he as head of the Government is incapable of suppressing it, or does not want to suppress it.

Here is a telegram reported by the A.P.I. on the 29th: "Two houses of Panchgharia were burnt yesterday. Crimes and tortures are still going on in the interior. There has been no arrest of the leading goondas. Consequently villagers (Hindus) are still leaving their homes."

Here is a report of the 1st instant: "Trouble broke out again in Dacca City this afternoon when a dozen persons were injured and furniture shops were set on fire. A passenger train was stopped by a crowd between Dacca and Gandaria and some of the passengers were attacked and injured. Armed pickets were withdrawn this morning."

In Decca itself on the 3rd instant, "Two goondas entered the Government Intermediate College and stabbed the Principal and a Professor of the College in the presence of several members of the staff and a number of students. Both of them are lying precarious in the hospital. There were several cases of arson including setting fire to a place of public worship and a ration shop. The house of a 60 year old lady, sister to a member of the Council of State, who was fatally injured yesterday was again raided by goondas and looted and her husband was killed!"

It is not as though all this transpired in the absence of a Distric Magistrate. A Dt. Magistrate does exist, and we are told that he directed the Hindu residents not to come out of their houses in order to allow the Moharam Procession to pass! Words fail us to compliment him on his magisterial capacity.

This is exactly the kind of treament that during the palmy days of Hitler, the S.S. Gangs gave to the Jews in Germany. Hitler however openly preached the destruction of the Jews. But here Mr. Suhrawardy's chief, Mr. Jinnah, assures the world that in the Muslim-majority Provinces the minorities will be protected. We see how Premier Suhrawardy is putting the assurance into practice, without realising that he is bringing his own leader into discredit. While he is silent about the persistent destruction of the Hindus in East Bengal, day after day he throttles one newspaper after another which may attempt to draw his Government's and the public's attention to them, and threatens the Hindu public of Calcutta that if they cause any incidents against Muslims "drastic action would be taken at once. Moreover heavy collective fines would be imposed on the locality concerned and the community which is responsible for the outrages." He directs no such threats against the Muslim "goondas" and the "community concerned" in East Bengal. We must assume that he is either afraid to do so, or does not wish to do so for reasons which do him no credit.

To deny Hindus protection agaist attacks and treat them as outlaws, can only have one object, to scare the Hindus, 2½ crores of them, away from Bengal and get hold of their property.

Is the attempt worth the while of a wise statesman? Hitler tried that kind of thing on a large scale in Europe, and the whole world pounced on him, and to-day his name is foul, and his body has not even found a grave! His Gauletiers, the men who spread a reign of terror over Holland, Poland, Austria, Czecho-Slovakia, have all paid for their crimes quickly. His Counsellors and Chief Executives, Goering, Gobbels, Rommel, Himmler, have all found bitter ends for their brief enjoyments.

Call it God's hand, call it Nemesis, call it sin meeting its punishment, or crime finding its atonement, misguided power, and blinded attrocities, cannot last long, and cannot bring happiness or glory to those responsible. Aurangzeb killed his brothers and snatched the Empire, but he did not take it with him, nor make it lasting.

We are told that the Prophet Mohammad was a great believer in God, that he deemed himself a servant of God, and that he hated bloodshed. Mr. Suhrawardy and his colleagues, as his followers, must believe in God and deem themselves his servants. Or, blinded by politics, do they think that God did not create the Hindus of Bengal, and that He doesn't care what happens to them, or that He has reserved extra houris in Heaven for the Sahrawardy Cabinet for destroying Hindus? If they do so we have no doubt that God will have His own way of enlightening them.

The normal citizen, Hindu or Muslim, be it in Bengal, Behar, or elsewhere, wants only to earn his livelihood and enjoy his life. He wishes to be let alone, and he leaves others alone to live their own mode of life. But the selfish or ambitious politicians, to gain their own ends, rouse his passion and set one citizen, community or nation against another, and cause untold misery, before Divine punishment overtakes them.

Therefore we urge that it is bad religion, bad ethics, and bad policy for the Bengal Cabinet to allow the East Bengal crimes and indulge in official vindictiveness against those who seek to open their eyes to the enormities.

As an administrator Premier Suhrawardy owes a duty to the non-Muslim population of Bengal, just as Marshal Smutts owes to the non-white population of South Africa. As a Musalman he owes a duty to the Muslim[illegible] other parts of India. He should realise by now that unless the crimes in Bengal stop and there is a clean slate, white glove report, sympathetic or reprisory crimes will continue in other parts of India.

We know that Mussalmans can be very nice and pleasant and considerate in normal life. In the name of Hindus and in the name of Muslims we appeal to Mr. Suhrawardy and his Cabinet to take control of themselves and shake off their religious frenzy, and make Bengal once again a great Province of India, a home of peace, and the abode of prosperity.

Editor.

RADIO VOICE

Why is Winston Churchill so good at the microphone? Is he really good, or is he an example of 'transferred appreciation'? For, it does sometime happen that the prestige and glamour of some famous man is so immense that we tend to applaud him in other roles besides the one in which he really excells. The question is answered in *The Listener* by its critic of the Spoken Word, Mr. W. E. Williams. "I don't think Winston Churchill pulls it off for that reason," says Mr. Williams. "I am equally sure that his broadcasting merit does not depend on high technical ability, for he has enough defects to set the pedants tut-tutting—notably his indifference to rhythm. So far as mere skill is concerned the only shots he seems to have in his locker are, first, the device of sudden emphasis; and, second, the wireless equivalent of the parliamentary 'aside'. But he seems to me an example of a truth which is borne in on me the longer I listen to the Spoken Word: that the voice which we relish most is the kind which is off-normal in some way or other. A wayward voice, in the long run, is easier on the ear than the faultless voice: a mannerism or even a mild abnormality produces a far more immediate impression of individuality than does the anonymous accent of the well-spoken Englishman. Churchill begins with that valuable asset of a wayward manner of speaking. That manner is matched by his robust writing, for his scripts include adjectives and images which sometimes wrinkle delicate noses but which are the authentic language of action. His best phrase (in one of his earlier talks on the progress of the war) was not one of his pugnacious kind; it was his description of the air raids on the enemy's petrol dumps—'striking at the tap-root of German mechanical power."

PRESIDENT ROOSEVELT

Indeed the "radio personality" of a politician has become an important factor in determing his success or failure. "How's his voice?" is one of the vital questions asked about political candidates. "What are his speech assets and liabilities?" "Has he a radio personality?"

Dr. Henry Lee Smith of Columbia University who studied the speech patterns of the candidates to the American Presidency says:

"Men who address the public today are far better speakers than those of the past. They are more natural, Radio and Roosevelt have been responsible for this change.

"The fireside chat technique developed by President Roosevelt has profoundly influenced all political speakers. The day of the old-fashioned political orator, with his bombastic platform manner, is virtually extinct. This technique may have been necessary in the days when a platform speaker had no public address system and had to reach the gallery through sheer lung power, but it's unnecessary now. Daniel Webster, Stephen Douglas, William Jennings Bryan were the oratorical heroes of yesterday. The public speaking ideal of today is Franklin D. Roosevelt.

"This does not mean that a good speaker must pattern his speech after Roosevelt. There is no rigid right or wrong in American speech. A good speaker should not try to eliminate all his local peculiarities or coloring because, if he does, he is liable to lose some of the flavour and personality in his voice.

"Franklin D. Roosevelt is still 'tops' among all speakers, on or off the air. Unlike the other candidates, the President represents what speech authorities in technical jargon call a 'class dialect,' a type of speech which probably comes closest to a universal 'ideal' speech, equally acceptable in England and the United States. But unlike most 'class' speakers, the President's voice is not affected. However, Roosevelt's voice is not exempt from a certain amount of regional shading' His speech contains a few New England characteristics found in parts of New York State. This is displayed in his pronunciation of 'wholly' as 'hully'."

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Continued from a previous issue)

(c) The following are some of the texts among others.

(i) "ಯಸ್ಸರ್ವಜ್ಞಸ್ಸರ್ವವಿತ್" (Mu. Up. I. 1-9. and II. 2-7)—"who knows the essence and attributes of everything."

(ii) ಪರಾಸ್ಯಶಕ್ತಿರ್ವಿವಿಧೈವಶ್ರೂಯತೇ (Su. Up. VI 8).—"His Power, Intelligence, Strength and Activity are said to be transcendent, varied and natural."

(iii) "ಸಕಲಕಲ್ಯಾಣಗುಣಾತ್ಮಕೋಸೌ" (V. P. VI 5-84). "He is the Incarnation of all lovely attributes."

4. The word "ಚರಣೌ" excludes those who say that Bhagavan is formless.

Note 4. (a) The mention of the two feet is to indicate the beauty of the coupleship which is like a pair of the fully blossomed beautiful lotuses placed side by side. Further as the dual word does not suffer the entry of one more than the two, the word indicates the complete means which does not stand in need of any other help. The word is synochdoche of a part for the whole Transcendent Form of the Lord.

(b) Sri Bhattar in his Asnta-Sloki verse 5, translates "ಚರಣೌ" as "ತನುಮಭ್ಯುಪನಮ್" or the manifestation of the All-transcendent Form. Sri Lokacharya in Tatva-Traya says that Bhagavan is possessed of an All-transcendent Form and describes thus—The Lord-clothed in His All-transcendent Form performs the work of Evolution, Preservation and Dissolution. The Lord's All-transcendent Form is dearer than even His Self-luminous-Self-blest-Essence; and His All-awakening All-blessing Attributes. It is worthy of Him; is eternal; is ever the same: consists of All-pure Substance; advantageously exhibits the All-lovable Essence of the Lord—as a case of pure crystal does the golden contents that, within it, might be placed,—and is thus distinguished from bound-soul's bodies which darken and veil the intelligent soul-essence; is of homogeneous All-transcendent-infinite splendour; is the seat of an infinite series of attractive attributes, such as delicacy, etc; is the object of contemplation, sought for by Saints; nay, overpowers, by its attractiveness, every soul who happens to have sight of it; weans souls from desiring the enjoyment of anything else; is enjoyable by Eternal Angels and Freed souls; is balm to every wound, just as a fragrant lotus-lake brings relief and refreshment to the wearied traveller; is the root of all the infinite series of the Lord's Incarnations; and is the saviour of all souls; is the support of all; and is adorned with weapons and ornaments.

(c) The following are some of the texts which endorse the above descriptions. The Dravida Prabandas are full of praise of the All-transcendent Form of Bhagavan.

(i) "ನೀಲತೋಯದಮಧ್ಯಸ್ಥಾ ವಿದ್ಯುಲ್ಲೇಖೇವಭಾಸ್ವರಾ" (Taitt. Up). "Here bright radiance surrounds the Lord's Sky-hued Form—the Divine Form—like the flash of a lightning overlapping a blue cloud."

(ii) "ತದ್ವಿಷ್ಣೋಃಪರಮಂಪದಂ ಸದಾಪಶ್ಯನ್ತಿ ಸೂರಯಃ" (Taitt. Samh). "That Highest, the All-sought Form of the All-pervading Lord—is ever seen and adored by the Eternal Angels."

(iii) "ಅಜಾಯಮಾನೋ ಬಹುಧಾ ವಿಜಾಯತೇ ತಸ್ಯಧೀರಾಃ ಪರಿಜಾನನ್ತಿ ಯೋನಿಮ್." (Pur. Sukta). "Though unborn, He is born gloriously manywise. The wise perceive the births which adorn him.

(iv) "ಯತ್ತೇರೂಪಂ ಕಲ್ಯಾಣತಮಂ, ತತ್ತೇಪಶ್ಯಾಮಿ." (Isa. Up. Mantra 16). "I would realize by thy grace that Form of Thine which is most blest."

(v) "ಇಚ್ಛಾಗೃಹೀತಾಭಿಮತೋರುದೇಹಃ." (Vish. Pur. VI. 5-84). "He is possessed of a Transcendent Form of His own much-beloved choice.

(To be continued)

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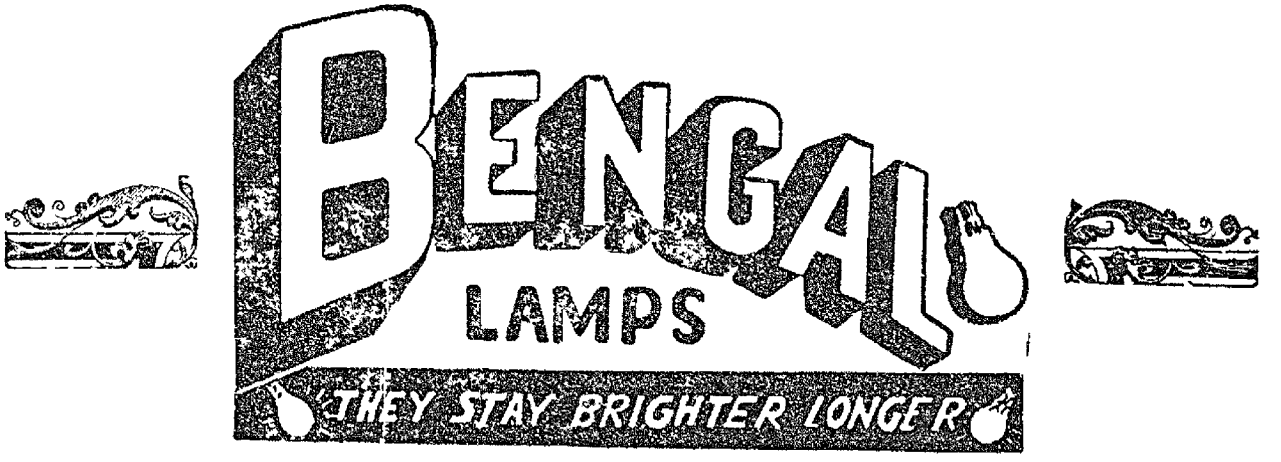

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A BASE FRAUD

[At the request of readers we take the following from a Bombay paper.]

"Of all the sins against God and the crimes against society, the respectable sin of adulterating foodstuffs is, in principle, the mother of basest crimes, and the wages it pays are, death, torment and destruction. We are hungry and they offer us bread, but it's poisoned bread, we are thirsty and they offer us drink but it is from deadly fountains, at best skimmed milk. They may and often do satisfy us for the moment, but it is death in the end. But Whenever man commits a crime, heaven finds a witness since there is no sanctuary in the wide world to provide refuge for a scoundrel.

A fire broke out in a sweetmeat shop in the obscure town of Main Channu, in Multan, and billowy clouds of smoke started shooting up in the sky. A big crowd collected and police appeared on the scene. The fire was put out quickly but with the end of the flames began the investigations of the police. And the people of Main Channu could hardly dream that there was a sinister cause behind the fire, the roots of which, were to be located at a distance of 1,500 miles...somewhere in our benighted Bombay.

The sweetmeat shopkeeper had purchased seven tins of 'Vanaspathy' Product from one Roshanlal, in Main Channu. He emptied the contents of one of the tins into an iron pan and placed it over the fire, but no sooner did the vegetable product begin to melt, and start boiling than it was all ablaze!

The shopkeeper, in a panic, rushed out and informed the police that the 'vegetable ghee" was purchased from Roshanlal, but he failed to produce any relevant voucher The police were on the track and their investigations revealed that Roshanlal had made his purchases from Messrs B D. Virindra & Co, Knanna Mansion 53, Railway Road, Lahore, who were the sole selling agents in the territories of the Punjab and N W F P. for 'Cow" Brand Vanaspati manufactured by 'Swadeshi Vanaspati Manufacturers Limited' of Prospect Chambers, Hornby Road, Bombay This is a private limited concern registered under the Indian Companies Act VII of 1913, at Bombay, on 28rd October 1942. Shamburao Suriyajirao Sardesai, *alias* S. Suriyajirao is the Managing Director of the Company, the affairs of which are controlled by the Managing Agents, Messrs. S. Suriyajirao & Co., of Prospect Chambers, Hornby Road, Bombay.

MUD MIXED WITH OIL

While the Mian Channu police were pursuing their investigations into the cause of fire, Messrs. Harbhagwan Shamdeo & Co., of Khanna Mansion, 53, Railway Road, Lahore, a subsidiary of Messrs. B D Virindra & Co., introduced themselves to Roshanlal as the sole selling agents of "Prabhat" and "Pama", Braods "vegetable products", manufactured by the Bombay Vanaspati Manufacturing Co., of Peoples' Building, 7, Sri Phirojshah Mehta Road, Bombay, and Roshanlal immediately placed an order for 50 tins of that product, depositing the necessary advance with the usual bankers. The Mian Channu Police were on the alert, and, as soon as the consignment of 50 tins without any label, arrived at Mian Channu Railway Station, they took the goods into their custody in the presence of the punchas, and, picking up one of the tins, sent it to the chemical analyser for examination.

A tin of 'Cow' Brand vegetable product of the Swadeshi Vanaspati Manufacturers, Ltd., was also sent for report and it is understood that the Chemical Analyser found the contents of both the tins alike with 30% of oil and 70% of mud. The Chemical Analyser was of opinion that the stuff was most injurious and hence unfit for human consumption It is believed that french chack and paraffin wax were also used in the adulteration of 'Cow' brand vanaspati product as the experience of the sweetmeat vendor, when he poured the contents of the tin in the pan, the entire mass became aflame, proves. However, the Mian Channu Police are of opinion that the soap-stone was used in the adulteration.

SURPRISE FOR POLICE

On the statement made by Roshanlal, the Mian Channu Police left for Lahore to arrest Lala Bnishandas of Messrs B. D Virindra & Co, and Lala Hargovand and Lala Shamlal of Messrs. Hargovand Shamlal & Co. But the police had a surprise in store for them. On reaching Lahore, they found that all the three wanted men had left the place. The police visited Knanna Mansion and searched the premises of the two concerns, taking charge of the relevant papers that disclosed the names and addresses of the manufacturers of "Cow" Brand and "Prabhat" Brand vannspati products,

From the papers thus seized the trial led the police to arrest the manufacturers located in Bombay. Meantime, an application on behalf of Lala Bhishandas, Lala Hargovand and Lala Shamlal was presented in the Lahore High Court, the learned counsel contending that the warrants against the suspects may be cancelled since they were not the *manufacturers* of the adulterated vanaspati products, but acted as mere *agents* of the manufacturers in Bombay.

The learned judge ordered the warrants against the three suspects to be cancelled and released them on bail, each one furnishing Rs. 5,000 in cash and a surety in like amount. But with the passing of the orders, all the three accused reappeared in Lahore ...to conduct their trade!

Inspector Maqbul Hussein of the Mian Channu Police, arrived in Bombay and with the assistance of Inspector Paranjpye of C.I.D (General), arrested Jeo Judah Ashkell, Managing Proprietor of the Bombay Vanaspati Manufacturing Co., on 4th October, and was released on bail. The accused was charged under Section 420 I.P.C. before Mr. G. K. Rege, at the Esplanade Police Court, for alleged cheating of Rs. 2 820 and the case was adjourned on three occasions, for the extradition warrant to be received from Mian Channu and pending further investigations. The case now stands adjourned to Monday, November 18. In the remand application the Bombay Police stated that the accused was arrested in connection with the allegations against the Bombay Vanaspati Manufacturing Co, and the Swadeshi Vanaspati Manufacturers, Limited.

MASS FOOD POISONING

The disposition to do an evil by poisoning foodstuffs has been known in the big towns of India for many years. With the advent of the war, the unscrupulous element among commercial community has exploited a situation created by food scarcity, quenching their thirst for wealth at the cost of human life! There is adulteration in the cereals doled out under the rationing scheme. There is also adulteration in the Government-sponsored milk scheme, which was introduced with the allegedly pious object of giving "quality" milk to the children and the expectant and nursing mothers. But of all these outrages perpetrated on innocent masses, the biggest is the manufacture of so-called Vanaspati which has assumed the position of a racket of such proportion that the perpetrators of the evil can be ranked as Public Enemy No. 1. The indifference of the Central and Provincial Governments to this most important question of Public Health gives the food-fakers an immunity which they are not slow to exploit. Most of the victims are lured by plethora of advertisements published in vernacular papers.

COURT CASES, TOO

There are a number of cases still on the board of the Presidency Magistrates in the city, charging the Proprietors or Directors of the Mushroom concerns of vanaspati manufacturers. Dhanji Shamji Captain, the proprietor of the Sahara Vanaspati Products, Mazgaon, stands his trial for alleged cheating of Master Mohammed Munir of the Punjab, to the tune of Rs. 2,350 before Mr. G. K. Rege, at the Esplanade Police Court. The accused is said to have received the amount, which was half of the total cost of 100 tins of vanaspati, which as promised, were never supplied to the complainant.

The same Dhanji Shamji Captain, who is not unknown to the Bombay C.I.D., is also accused before Mr. E. A. Elias, at Girgaum Police Court, for alleged cheating of Rs. 11 500. The accused had promised to supply the complainant, Rattansingh Attarsingh, 2 400 tins of "Dalda" and his own "Benola" Margarine, under the terms of an agency contract. *There is a warrant for the arrest of the accused which the police have not executed.* It is believed that the accused is still in Bombay and has so far succeeded in evading the arrest.

It is worthwhile to record here that during the cross-examination of the complainant Ranjitsingh, the learned counsel for the accused Dhanji revealed the fact that the accused owned 200 000 yards of land at Virar and also owned bangalows at Warli, Wadala and Andheri. The accused used to reside at Khar. If we give credence to the status of the accused as described by his own counsel, it passes one's imagination how such an important land owner and proprietor of buildings could escape the vigilance of the Bombay C.I.D., for though more than a fortnight has elapsed since the warrant for his arrest was issued, it still remains unexecuted."

In this State also owing to the prohibitive cost of pure ghee "vegetable ghee" under various names is flooding the bazaars. It is the duty of the authorities to test them and

(Continued on page 6)

The Rationalist.

Monday 16-12-1946.

THE INDIAN TANGLE

London, evidently, is not a lucky place for momentous conferences. At least three of them, held in recent months, have ended in failure That is why Mr. Churchill, a wise man in his day, did not hold any of the Big Three meetings in London. The Palesine Conference proved like trying to make two male lions mount the same pedestal from opposite sides in the circus ring. The lion-tamer, despite whip and pistol in hand, failed. The Egyptian Conference, having failed in the Egyptian capital, failed also in the British capital. And last week the Indian Conference also ended in all spokesmen agreeing to differ, and Pandit Nehru returning home with lightning speed, and Mr. Jinnah staying on for a few days to recapture old memories.

Incidentally the British public witnessed the curious phenomenon of the Palestine Muslims claiming that they should have one State with Jews, and the Indian Muslims claiming that they should not have one State with Hindus If we may make a gratuitous suggestion to the British Cabinet, we think that if the Mufti and Mr. Jinnah are made to confer together, the Palestine question may be solved, or the Indian question may be solved.

Speaking of the Indian impasse, we find the general public rather non-plussed by the statements and counter-statements that are flying forth, and unable to judge who is right and who is wrong. We have therefore tried to look into the matter, and constituting ourselves for the moment into an unauthorised Federal Court, arrive at the following findings.

Britain, goaded by pressure at home and pressure abroad, wanted to solve the Indian problem They found that the Muslim spokesman was adamant about Pakistan, and that the Congress was for a United India. So they did rough justice to both parties by deciding on a Sovereign State, and two Pakistans. "On that basis," they said, "you go ahead with a Constituent Assembly and do what you like. We get out of the picture."

Giving the Provincial figures of population, they declare, "These figures show that the setting up of a separate sovereign State of Pakistan on the lines claimed by the Muslim League, would not solve the Communal minority problem, nor can we see any justification for including within a sovereign Pakistan those Districts of the Punjab and of Bengal and Assam in which the population is predominently non-Muslim. Every argument that can be used in favour of Pakistan, can equally in our view be used in favour of the exclusion of the non-Muslim areas from Pakistan This point would particularly affect the position of the Sikhs."

Therefore, they say, "Our own recommendations contemplate a constitution of three tiers, at the top of which would be the Union of India, with an Executive and Legislature empowered to deal with the essential subjects of External Affairs, Defence, and Communications, and the finance necessary for these services. At the bottom would be the Provinces which would have, apart from the subjects just named, complete autonomy. But we contemplate further that Provinces will wish to unite together in groups to carry out in common services covering wider area than that of a single province, and these groups may have, if they wish, legislatures and executives which in that event, will be

intermediate between these of the Provinces, and those of the Union."

They said in conclusion, "We lay these proposals before you in the profound hope that they will be accepted and operated by you in the spirit of accommodation and goodwill in which they are offered. We appeal to all who have the future good of India at heart to extend their vision beyond their own community or interest to the interests of the whole four hundred millions of the Indian people."

And closed with these notable words; "We hope that the new independent India may choose to be a member of the British Commonwealth. We hope in any event that you will remain in close and friendly association with our people. But these are matters for your own free choice. Whatever that choice may be we look forward with you to your ever increasing prosperity among the great nations of the world, and to a future even more glorious than the past!"

That was the Award of the Cabinet Mission. Mahatma Gandhi says that it is not an Award, but we hold that it amounts to an Award.

The denial of a sovereign Pakistan made the League unwilling to accept it. It cannot be said that the Congress accepted it either in its entirety. A report at the time spoke of the Congress "accepting the general structure and procedure for convening the Constituent Assembly, but expressing its disapproval of certain features of the recommendations regarding the three-layer constitution."

Therefore the Congress cannot be accused of accepting the Constitution then and jibbing at it now.

Anyhow the country at large was won over by the agreeable language of the statement, and lauded the authors whole-heartedly.

Clause 21 of the Statement said, "His Excellency the Viceroy will forthwith request the Provincial Legislatures to proceed with the election of their representatives, and the States to set up a Negotiating Committee."

That was done, and members were elected both by the Congress and the Muslim League, and the States' Negotiating Committee was also set up.

At that stage disagreement became manifest, and the Viceroy was reported to be unwilling to call a meeting of the Constituent Assembly.

Clause 19 (iii) declares, "The representatives thus chosen shall meet at New Delhi as soon as possible." It does not say, "They shall not meet as long as possible." Therefore in seeking to defer it, H. E the Viceroy seems to have himself set an example of violating the Award.

It is good for him therefore that the Assembly has met. The Muslim League members however have chosen not to attend it: and so it is argued that the Assembly should not go on.

Suppose the Conservative members of the British Parliament abstain as a body from attending it: would the Parliament assemble or not assemble? If the latter, it would be easy for Mr. Churchill to call out his followers, and simply by that paralise the nation's affairs!

(To be continued) *Editor.*

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

(*Continued from page 3*)

find out whether they are fit for public consumption.

The State boasts a "Director of Public Health." To claim that he "Directs" public health seems simple nonsense. In numbers of villages and towns in the State the toll of death is astounding. And yet the present incumbent of that office is getting his promotions, extensions, and even title. We think it is his duty to check up all the vegetable ghee in the market, and certify or uncertify them immediately if he wishes to justify his existence. Ed.

WHY THIS PREJUDICE?

Mr. T. S Rajagopaliengar, M A., LL B. President, Mysore Co-operative Society, Ltd., writes.—

The Mysore Co-operative Society, started soon after the introduction of the Co-operative Regulation in Mysore in 1906, is one of the premier Co-operative institutions in the State doing both Banking and trade Its membership is 3000, and its business turn-over for the last year is seventy-eight lacs It is not a hum-drum credit institution, but it also deals in trade, both wholesale and retail and also in provisions. Perhaps it is the only solitary instance of a Co-operative institution dealing in wholesale business.

In the difficult times of war, it acted as a fair-price depot and checked to a great extent the spread of black marketting and underground trade. It even offered, at a time when the authorities most needed, to undertake the distribution of fuel and rice all over the City by opening up, if necessary, branches. It has been doing all these only with the motto of service.

The authorities concerned and the public have all appreciated it. Mr Dharmavir, I C S. Mr. E. V. Canapathi Iyer, the then Controller of Civil Supplies, Mr Khaleel, the present Controller of Civil Supplies, Mr Venkate Urs. the Registrar of Co-operative Societies, have all come to the Society and have expressed their satisfaction at its working

But any good cause will have its countervail, in this case, some merchants willy-willy took it to their head to petition to the Controller complaining of something or other against the Society; and these petitions were burried fathom deep in the concerned office, as the contentions were frivolous and not worth the paper on which they were written.

The Cloth Distribution Committee for the District, which is formed only recently, had its first meeting on Monday last.

It is said that the Chairman of the meeting, while explaining the object of the Committee, stated that they could discuss the agenda formulated without inviting on notice, procedure, etc., as that was the first meeting held after the constitution of the Committee and as they had yet to formulate rules. Naturally, one expected innocuous and formal subjects being disposed of and not subjects that raised controversy. Why and how the Binny Mills allowed so much quota to the Mysore Co-operative Society particularly was, it is learnt, hotly debated. Probably they forgot that the basic year's sale was taken into calculation while allotting quota. Further, how it would come under their jurisdiction is another point. It would certainly be constructive if they try to get more quota for the district and if they procure more for the rural parts.

This led on, it is learnt, to another topic viz. how the Binny Mills allotted quota to the Society without entering them in their coupons. This discussion was ultravires of the Committee, in as much as it was outside their scope of discussion. But still, before proceeding to a resolution in this respect, if they had asked for particulars from the Society, the Society would have, with pleasure, given that information to lead them on to a correct resolution. How a responsible Committee could have passed a resolution concerning an institution, which is purely impersonal in character, at their back and without any explanation from them is beyond one's comprehension.

The Binny Mills, the Government and the public know that the Mysore Co-operative Society is discharging its duties without giving room to any manner of doubt or discussion. Its ledgers and books of account are an open secret. Anybody could inspect them. It is helping thousands, and that being the case, why should anybody have prejudice against it. Righteous cause always succeeds in spite of hurdles.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner,)

(Continued from a previous issue)

(vi) "ಸದೈಕರೂಪಾಯ." (Id. I. 2-1) "Free from change such as growing, waning, and the like," or "to Him whose form is ever the same."

(vii) "ಕಾತ್ವನ್ಯಾತ್ವಾವೃತೆದೇವಿ ಸರ್ವಯಜ್ಞಮಯಂವಪುಃ ।
ಅಧ್ಯಾಸ್ತೆದೇವದೇವಸ್ಯ ಯೋಗಿಚಿನ್ತ್ಯಂಗದಾಭೃತಃ ॥
(Id. I. 9-122.)

"Goddess, who else other than thee dwells in that All- Transcendent Form of the Deva of all the Devas who wields the gada (club), which form is the subject of meditation of Saints and which is the goal of every sacrifice?"

(viii) "ವೈಕುಂಠೇತುಪರೇಲೋಕೇ ಶ್ರೀಸಹಾಯೋಜನಾರ್ದನಃ ।
ಉಭಾಭ್ಯಾಂ ಭೂಮಿನೀಳಾಭ್ಯಾಂ ಸೇವಿತಃಪರಮೇಶ್ವರಃ ॥
(Saiva Purana).

"The All-guiding All correcting-Lord dwelling in the Hightest Heaven called Vaikuntha in the company of Lakshmi, is served by Bnumi and Neela."

(ix) "ಪುಂಸಾಂದೃಷ್ಟಿಚಿತ್ತಾಪಹಾರಿಣಮ್." (Ram).

(He, who by the charms of form and mind) drew to Him the eyes and even the hearts of males themselves."

(x) "ಸರ್ವಸತ್ವಮನೋಹರಃ" (Ram). "Winning the heart of every living being."

(xi) "ನತಸ್ಯಪ್ರಾಕೃತಾಮೂರ್ತಿಃ" (Mah. Bha). "His form does not consist of gross substance (but it is of All Pure Substance)."

(xi) "ಬಹೂನಿಮೇವ್ಯತೀತಾನಿ ಜನ್ಮಾನಿತವಚಾರ್ಜುನ"
(Gita. IV. 5).

"O Ar'una, many of my births have passed away, and (many) of yours also."

(xiii) "ಅಜೋಪಿಸನ್ನವ್ಯಯತ್ಮಾಭೂತಾನಾಮೀಶ್ವರೋಪಿಸನ್ ।
ಪ್ರಕೃತಿಂ ಸ್ವಾಮಧಿಷ್ಠಾಯಸಂಭವಾಮ್ಯಾತ್ಮಮಾಯಯಾ ॥
(Id. IV. 6.)

"Though I am unborn and am essentially imperishable in nature, though I am the Lord of all beings, retaining my essential nature, I, of my own will, am born.

(xiv) "ಯದಾಯದಾಹಿಧರ್ಮಸ್ಯ ಗ್ಲಾನಿರ್ಭವತಿಭಾರತ ।
ಅಭ್ಯುತ್ಥಾನಮಧರ್ಮಸ್ಯ ತದಾತ್ಮಾನಂ ಸೃಜಾಮ್ಯಹಮ್ ॥
(Id. IV. 7).

"Whenever the exhaustion of righteousness takes place as also the rising up of unrighteousness, then surely do I create myself (in the world)."

(xv) "ಪರಿತ್ರಾಣಾಯಸಾಧೂನಾಂ ವಿನಾಶಾಯಚದುಷ್ಕೃತಾಮ್ ।
ಧರ್ಮಸಂಸ್ಥಾಪನಾರ್ಥಾಯ ಸಂಭವಾಮಿ ಯುಗೇಯುಗೇ ॥
(Id. IV. 8).

"For the protection of the good and the destruction of evil-doers, for the firm establishment of righteousness, am I born from age to age.',

Verse 5 affirms the reality of incarnations. Verse 6 describes the manner the Incarnation takes place, the essential nature of the bodies assumed and the cause of Incarnations, Verse 7 declares the fruit of Incarnations.

(xvi) "ಕಲ್ಪೇ ಕಲ್ಪೇ ಜಾಯಮಾನ ಸ್ಸ್ವಮೂರ್ತ್ಯಾ" "Who is from time to time, born wish His own Transcendent form."

(xvii) "ಸತ್ವಂನಚೇದ್ಧಾತರಿದಮ್ನಿಜಂಪರಪ್ರಜ್ಞಾನ
ಮಜ್ಞಾನಭಿದಾಪಮಾರ್ಜನಮ್ ।
ಗುಣಪ್ರಕಾಶೈರನುಮಾಯತೆಭವಾನ್ ಪ್ರಕಾಶತೇ
ಯಸ್ಯಹಿಯೇನವಾಗುಣಾಃ ॥"
(Sri. Bhag. X. 2. 37).

"Lord! If this form of thine had not been, we would be groping amidst false knowledge. Thou art known by Thy Attributes becoming manifest. And Thy Attributes have ever shone through Thy form."

(To be continued)

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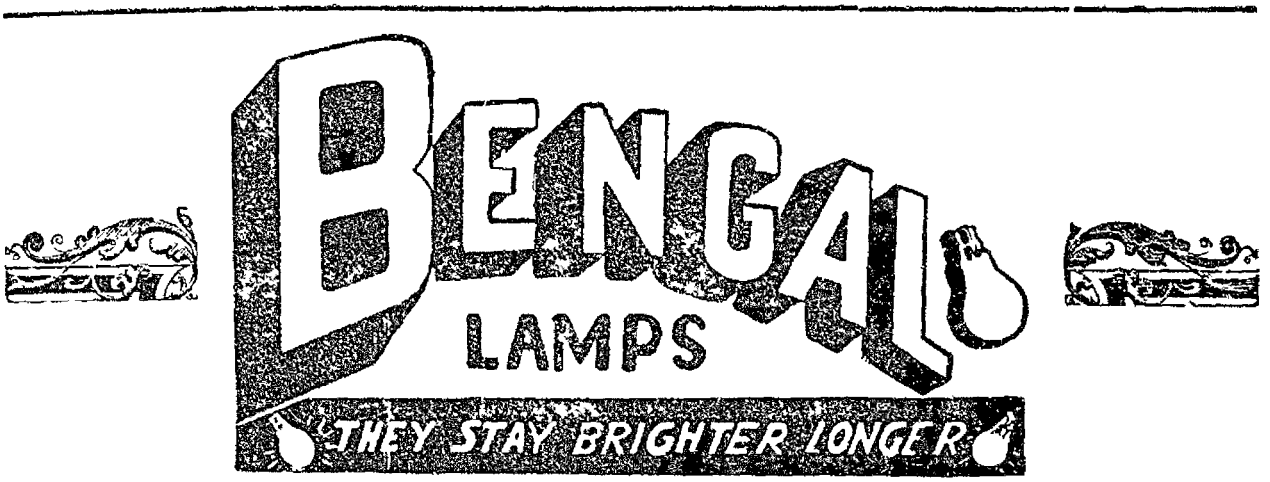

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THE MUNICIPAL ELECTIONS

Having stood as a candidate for the recent Mysore City Municipal Elections from Chamaraj Mohalla, I had the opportunity of studying at close quarters the method of election now in vogue. My object in writing this article is to suggest improvements in the methods of this election, so that they may be incorporated in the future elections.

The following are the relevant statistics in connection with the Municipal elections held on 14-11-46 in the City of Mysore.

1. Area of the City: 13 16 Sq. Miles
2. Population. 1,80,000
3. Number of Mohallas. 7.
4. Number of seats for the City: 24.
5. Area of Chamaraja Mohalla 3½ Sq. Miles.
6. Population of the Mohalla 30,000.
7. Number of voters in the Mohalla about 2,400.
8. Number voted about 820 *i.e.*, 35%

The parties and number of candidates for Chamaraj Mohalla are observed to be. 4 Congress, 4 Independents, and 1 Liberal Independent, making three parties contesting for four seats

The number of votes gained by candidates for Chamaraja Mohalla is as follows —

Congress:		
Messrs.	1. B. Narayanaswamy	513
,,	2 Mrs. Laksnamma	504
,,	3. Agaram Rangiah	460
,,	4. K S Satyanarayana	386
Independents		
Messrs.	1. A. Venkatesiah	416
,,	2 A K Ranga Rao	213
,,	3 Deepa Prakash	208
,,	4 Thammiah	99
Liberal Independent,		
	1. Mr D. Sumithra	330

From the above statistics, it is clear that about 10% of the population has been given the right of voting in Chamaraj Mohalla And, of this 10%, only ⅓ took part in the voting

The relevant questions arising out of this are.—

1. Why did not the remaining 65% vote? A large number of these (nearly 15%) were Mahomedans and they were prevented from voting by the decision of the local Muslim League, not to participate in the elections. But why did not the rest of the large percentage take part in the elections and come to the polling booth? May be, some were ill and some did not find it possible to attend the booth for valid reasons. But I know from personal experience, many did not care to support the Congress Party and to them this act of not taking part in the voting was the best way of showing that they had no confidence in the Congress without offending their feelings.

2 How were the Congress candidates able to get more votes than either the Independents or the Liberal Independent candidate (self), in spite of the large popular support he has in the locality?

3 With the above votes working only to 8% of the locality voting for the Congress, can we say that the public is for Congress?

Of these important questions, I shall attempt here to answer the second one, *i.e.*, How were the Congress candidates able to get more votes than either the Independents or the Liberal Independent candidate (self)?

I attribute their success to the existing rough and unscientific method of voting allowed for these elections. In this case, the results of the elections depended on the number of votes. Each voter was allowed to cast 4 votes for 4 different persons. The people who voted for Congress gave all their 4 votes to the Congress candidates and had nothing left to give either to the Independents or the Liberal Independent. Those who voted only for full Independent gave all their votes to their 4 candidates, so that nothing remained either for the Congress or the Liberal Independent. But those who voted for the single Liberal Independent (Education)—self—found that after giving one vote, they had three votes more which they gave either to the Congress or the Independent candidates. Besides, being an educated man, I could not ask my voters to exercise only one vote in my favour and to waste the remaining ones, and they being sufficiently human could not resist the temptation of using the other votes fully, Thus the weightage of both the Congress and the Independents increased while it adversely affected my position. If the method of voting was cumulative, all the 4 votes would have come to me from my 330 solid voters and they would not have wasted their three votes on other parties Thus while my wastage votes went to Congress, I did not get the benefit of this wastage from any party. This is a great disadvantage which the single Liberal Independent Candidate (self) suffered from.

(To be continued)

MUSHROOM MILLIONAIRE

What are the qualities that go to the making of a millionaire? If one sizes up the characteristics of the men who make huge fortunes it is quickly revealed that most, if not all, of them possess strong, vivid personalities such as naturally make for advancement whatever their walk of life.

Take, for instance, that very remarkable person, Earnest Terah Hooley, the Squire of Risley. Here, if you like, was a financial genius. Any man who can make the nice little profit of £7.000,000 in a couple of years, as Hooley did thirty odd years ago, must possess the flair for finance and a strong influence over his fellow-beings.

Whittaker Wright's speciality was gold mines; Hooley turned his versatile brain to bicycles, pneumatic tyres, Russian concessions—anything that was likely to tickle the fancy of the public with whom he was then *persona grata*.

And what a showman!

ROYALTY'S FRIEND

The late P. T. Barnum had nothing on the Squire of Risley when it came to dressing the part. In his famous tweed suits and light grey bowlers—he used to order his hats a dozen at a time—vivid red waistcoat and devil-may-care manner, he fairly oozed geniality and good-will.

But he could also play his part in high society. In his Mayfair house he entertained members of the nobility anxious to "get in" on the ground floor of his companies, though to be sure a good many of them were rather anxious to "get out" before long!

Easily the most spectacular deal he ever did was buying the Dunlop Tyre Company for £3,000,000 and floating it a few months later for £5,000,000. Then people began to rub their eyes and ask who was this marvellous man from the Midlands!

All our mushroom millionaires, past and present, take a back seat by comparison with Hooley. He had the grand manner.

Within a year or two he was a friend of the Royal Family. Dukes and earls vied with each other for the honour of his acquaintance, some, it must be confessed, from motives that were purely ulterior; a few out of nothing more than curiosity. Everything he touched turned to gold—for a time.

A POSSIBLE CHANCELLOR!

The shares of the innumerable companies he floated soared sky-high, and Hooley was well on the way to the House of Lords. The Conservative Party adopted him as one of their candidates, made him a member of the Carlton Club, and no doubt looked upon him as a possible Chancellor of the Exchequer.

He was the greatest farmer that ever lived; in fact, he was nicknamed "Farmer Hooley." Buying and selling big properties was one of his pet hobbies. One way and another he must have sold millions of acres of land. At the height of his prosperity he bought the Anmer estate which marches with the King's property at Sandringham.

Nearly everybody in England knew him by sight, But there was one man, the stationmaster at Southampton, who didn't. One Sunday afternoon Hooley hurriedly left his yatcht at Cowes after receiving a message that his wife was seriously ill.

"I want a special to London," he informed S.M.

"All right," said that functionary. "it'll cost you £35 and will be ready in ten minutes."

Hooley felt in his pockets and found to his dismay that he had left his money behind.

"You know me, don't you? he said to the stationmaster. "I'm E. T. Hooley.'

' Are you? Well, I can't help that. I must have the money, whoever you are."

(*Continued on page 6*)

The article, 'The Municipal Elections" on page 2, is by Mr. D Sumithra, B A, B.L., M Ed, F.M.U., Principal, Hardwicke High School, Mysore.

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Monday 23-12-1946.

THE INDIAN TANGLE

II

In deciding upon a Central Government, and upon dicisions by majorities of both the major parties in the Constituent Assembly on communal matters, the Cabinet Mission manifested statesmanship. But the statesmanship seems to have ended there.

In designing the Grouping Plan for the Hindu Majority and Muslim Majority Provinces they showed themselves too clever. And their leaving communal or provincial issues in the Group meetings to bare majorities was simply egregious.

Though in the British Parliament Catholic and Protestant issues are not decided by double majorities, and in the Canadian Parliament also Catholic and Protestant issues or French Canadian and English Canadian interests are not safeguarded by double majorities, the Indian Assembly was asked to decide communal issues by double majorities.

That was understandable, because it was the obvious safe-guard against a possible tyranny by a communal majority; that is, to prevent the Hindu majority from riding rough-shod over the Muslim minority, though it has never been the case anywhere in India during the last 10 centuries, and is only a figment of Mr. Jinnah's imagination. Rather it is the opposite that is true.

Having invented that safeguard for the Muslim minority in the Constituent Assembly, justice required that it should also have been provided for the Hindu and other minorities in the Group Assemblies and Provincial Assemblies against tyranny by the Muslim majority. In failing to do so the Cabinet Mission was both unjust and illogical.

Having decided on a Central Government with limited scope, and Provinces with autonomy, and a Constituent Assembly for evolving a Constitution, the Cabinet Mission should have left it there. Provinces with common interests would have grouped together to the extent necessary.

But in making their scheme of grouping a *fait accompli*, and leaving the smaller Provinces at the mercy of the larger, the Mission have acted either with innocent unwisdom or with wanton malice prepense.

Out of the 12 Provinces in India, Madras, Bombay, United Provinces, Behar, Central Provinces, and Orissa, have 167 million Hindus and others, and 20 Million Muslims. Punjab, North-West Frontier, and Sind have 22 million Muslims, and 13 million Hindus, Sikhs, and others. Bengal has 33 million Muslims, and 27 million Hindus and others. And Assam has 7 million Hindus and others and 3 million Muslims.

The Cabinet Mission imagined that the Hindu Majority Provinces would want to group together and declared that they should group together. They imagined that the Muslim majority Provinces would want to group together, and instead of ordering that they should group together, that is, Bengal, Sind, Punjab and Frontier, they said Punjab, Frontier and Sind should form one group, and Bengal instead of forming a group by itself, should have a Hindu Majority Province, Assam, for keep! By what reason by what sanity, they did the latter we do not know, unless they meant to give Mr. Jinnah's militant followers an opportunity to attack the Hindu Group of Provinces on both fronts. Whatever their intention, the result will be that,

Assuming that they have done so with peaceful intentions, they ought to have ruled that decisions in the Provincial groups should be by joint majorities. There is no reason why Punjab should boss over Frontier and Sind, or Bengal should make havoc of Assam. As it is, Bengal is too unwieldy, and Curzon's idea of partitioning it was a good one. In Bengal itself, there are 27 millions of Hindus as against 33 million Muslims. Nevertheless the Muslim majority in East Bengal have indulged in slaughter, abduction and conversion of Hindus and devastation of their homes. And the Muslim Government are pleading inability either to approach or punish the offenders, and are leaving the Hindus homeless and destitute except for some grudging relief.

To give an example of the Muslim Government's own attitude to minorities, last week there was the celebration of Moharrum by the Muslims, and next week is an observance, Ganga-Sagar Mela, sacred to the Hindus, at the confluence of the Ganges with the Sea. Last week the Hindus were ordered not to come out of their homes so that the Muslims might celebrate their festival smoothly. But, for the Hindu function, it is the other way about. The function is not to be held, because the Muslims might feel provoked!

After leaving 27 million Hindus of Bengal at the mercy of an oppressive Muslim majority, the Cabinet Mission seek to surpass themselves and make a holocaust of Assam also. Assam is an autonomous Province with a Hindu Majority, and no jugglery of the Cabinet Mission can justify its being subordinated to the anti-Hindu Muslim majority of Bengal, just because they have got 2 votes more,—they having 36 votes while the Hindus of Bengal and Assam have got 34 votes.

At the time of the last Census in Bengal there were reports of manipulation of census returns. So the majority of 2 millions claimed by the Muslims might be a fictitious majority, just as Mr. Jinnah's claim of 10 crores of Muslims in India as against the official figure of 7¼ crores is a fictitious exaggeration.

The Cabinet Mission blundered when they clubbed Bengal and Assam together into one Group. They blundered a second time when they said that Assam affairs should be decided by the Bengal majority instead of by joint majorities of Bengal and Assam members as in the case of the Hindus and Muslims in the Constituent Assembly. And they have blundered a third time in persisting that that should be the method of voting though the heavens fall.

Let it not be thought that we are anti-Muslim. Far from it. But there is no denying, that thanks to their self-seeking bigotted leaders most Muslims are anti-Hindu, and that Hindus under Muslims will get neither justice nor mercy either as Hindus or as human beings. That this is true has been amply shown both in Bengal and in Sind since the Cabinet Mission left these shores. Therefore it is that the Congress and the Hindus do not wish to participate in the Grouping plan.

(To be continued) *Editor.*

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
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(*Continued from page 3*)

Hooley pulled out of his pocket a cheque for £1,000,000 and asked the stationmaster if that would convince him.

"No good to me," grunted the official.

KEEPING CREDITORS AT BAY

Hooley tried his gold watch and chain and a bunch of seals.

"I'm not a pawnbroker," was the curt reply.

"Here," said Hooley, desperately, extracting his season ticket on the Midland Railway to Derby, "will that make you change your mind?"

"Ah, now, that's different. If you've got a first-class season on the Midland I know you must be good for the money. You will have your special at once."

But the time came when Hooley could no longer keep his creditors at bay True, there were quite a few of them The sum total of his liabilities amounted to the tidy little amount of £1,500,000, a good deal of which was afterwards repudiated by the Courts.

Much to the astonishment of his friends—and enemies—he still continued to live at his Risley Hall estate. The Press dubbed him the "Splendid Bankrupt," which no doubt was true, but for a time he had to lie low.

Within a year or two he bobbed up again, this time with a company under the grandiloquent title of Newfoundland Pulp and Timber Territories—on the lines of the business then being exploited by the late Lord Northcliffe The actual price of the land, if one may believe Hooley himself, was a modest £3 000, which left the useful profit of £997,000 to play with if all the shares were subscribed!

Then he introduced some Russian gold mines—another highly ambitious project which only required the consent of the Tsar's Government to make it an attractive undertaking. That, unfortunately, despite Mr Hooley's persuasive tongue, could not be obtained, and so the matter languished.

It would take a very long time to relate in full the amazing history of the Squire of Risely. When all else failed he bought and sold land. Ten per cent deposit, six months to complete the purchase and sell his interest in the deal before that time elapsed, was Hooley's way of making money.

About the year 1910 he came into contact with another man nearly as extraordinary as himself, the late James White. The latter was then a working builder, and Hooley gave him one of his first jobs, In less than ten years, thanks to what Hooley had taught him, White became a millionaire; but, like Hooley, he failed to keep his money and ended his own life when ruin was staring him in the face!

But Hooley is still going strong. He lives yet at Risley in a state that is still magnificent, and, as he looks round at the Old Masters that adorn his walls, no doubt says to himself, if one may be permitted to plagiarize the Immortal Bard;—

"Age cannot wither me, nor custom stale
My infinite variety."

RARELY OUT OF THE COURTS

Truly a marvellous man. The lawyers of England have many times called him blessed, for in his heyday he was rarely, if ever, out of the courts. Of course, the days when the aristocracy thronged his hospitable board and listened deferentially to everything he uttered have long since gone, but, nevertheless, Hooley, unlike most of his contemporaries, is still going strong.

A good many of the companies that he floated are still flourishing. But he was before his time. Nowadays a £5,000,000 company is a commonplace. However, despite his numerous ups-and-downs, his brain is as agile as ever. His persuasive personality overshadows all the other get-rich-quick financiers we have known during the past forty years. One way and another, he must have had through his hands during that time the better part of a hundred million pounds.

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PRICE OF SILVER

This week there was much shrewd comment on the vast quantities of silver being released from Russia *via* Bombay. British traders believed that Britain's decision to introduce Cupro Nickel coinage would result in increased exports at favourable prices, but with Russia entering the market, silver which was quoted at 7sh. per ounce in the free market was settled at about 5sh, the British official price.

London silver operations are now inspired and directed from Bombay. Traders say that Britain must export all silver earmarked for that purpose as soon as possible to secure the advantage of the price level.

Once the European banking establishments decide to participate in the scramble to avoid losses, too much silver may be released to make the acquisition of dollars worthwhile, and a silver price slump would be inevitable.

DEMOCRACY WORKING

The following amendment to Legislative Council Rules by the Mysore Government will be read with interest.

For the existing Rule 24, the following rule is to be substituted:—

"24. The Dewan, at any time after notice has been given of a motion for adjournment, may, notwithstanding the consent of the President, or before such consent has been given, take cognizance of such motion and disallow it on the ground that it cannot be moved without detriment to the public interest, and, if he does so, the adjournment shall not be permitted by the President, and no further discussion of the motion shall take place. Such disallowance shall be communicated to the President in writing under the signature of the Dewan. Where, due to the absence of the Dewan from the place of meeting, this is not practicable, the disallowance by the Dewan howsoever given shall be communicated to the President by the Chief Secretary to Government whose certificate that the Dewan has disallowed the motion under this rule shall be conclusive proof of such disallowance."

GNAT BITE CURE

Over a hundred different uses have been found for a chemical product originally intended as a relief for gnat bites. Subsequent experiments proved that it could be successfully employed as a dentifrice, hair lotion, or skin cleanser, but the discovery of its most useful quality was left to fate. A member of the makers' staff noticed that a drop of the fluid spilt on a letter caused the writing to fade out without damaging the paper. Tried on various materials deeply marked with coffee, fruit-juice, and other stains, it produced the same effect, in each case leaving the fabric untouched. So the gnat-bite cure is now marked as a perfect stain remover.

BECOMING INVISIBLE

Everyone has heard of H G. Wells's famous invisible man: but we may yet meet him in real life if "Rays of Invisibility" do all that is claimed of them. Their inventor, Stefan Pribill, a young Hungarian, has given a demonstration of their powers in a Viennese hotel.

A dummy policeman was fixed in a chair on a brilliantly illuminated miniature stage. Click! The "rays of invisibility" were switched on. Immediately the puppet grew hazy, and after three minutes had faded out like a snuffed candle; only the chair was left visible! The inventor put his hand in the model's place; it also disappeared, leaving an empty sleeve!

These remarkable results seem convincing, but scientists still maintain that it is impossible to make anything invisible except by optical illusion.

So Indrajit's invisible warfare with Lakshmana in the Ramayana cannot be so unbelievable as some people make out.

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A BRILLIANT ENTERTAINMENT

The Maharani's Women's Intermediate College, Mysore, offered a brilliant Variety Entertainment in aid of the poor students of the College towards Examination Fees, on the 20th last. The hall was thronged with a cultured audience of ladies and gentlemen. The function commenced with a mellifluous invocation by 3 accomplished lady students of the College, followed by Hindustani music by an orchestra of 9 pieces played by scholars of the College. Then Sri Sundari Krishnaswami, M A., Superintendent of the College, read a message from the Dewan, Dr. S r A. Ramaswamy Mudaliar, K C.S I., who was to have presided over the function but was unavoidably absent, regretting his inability to be present, and hoping that the function would realise a handsome amount for the worthy object. Next an interesting social skit "Radha-Madhava" was followed by a pantomime play, "Sita-Vanavas," which was performed beautifully with a sound-commentary from behind the scenes by Dr. A. N. Natesh Mudaliar, M A, Ph D., talented Superintendent of the Institute of Deaf and Blind, Mysore. Sri M. C. Vedavalli, M.A., of the Staff of the College and Secretary of the Poor Students' Aid Committee, giving a brief Report of the fine work turned out by it these four years, said that it consisted of the Superintendent and Staff of the College and Messrs. V. K. Srinivasan, M A., Dr, A. N. Natesh, M A ,Ph.D., and G. Krishnaswamy, B A., that it had been raising over a thousand rupees each year, for distribution among poor scholars, had invested a sum of Rs. 500 with the Mysore Bank—(not with Mr. Gopal Rao)—and that this year's collection, thanks to handsome donations of Rs. 100 by H. H. the Dowager Maharani and Rs. 275 by Mr. Ivor Bull of Bangalore, had exceeded Rs. 2000. She thanked the donors and others who helped the Committee's good work.

Then there was a bright song-hit and attractive recitation by two bright young ladies, followed by a charming Karnatic Orchestra, concluding with a Tableau of "Kamadahan by Siva". The singing of the Mysore State Anthem brought the enjoyable function to a close.

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A PEACE MEETING

The District Magistrate of Mysore, Mr. C. M. H. Ranajodh Sing, called a meeting of some of the prominent Hindu and Muslim citizens of Mysore on the 25th last at the District Offices, to consider measures necessary to keep the peace of the city and prevent communal tension. Mr. R. R. Bhombhore, Municipal President, Mr. Abdul Khader, Senior Asst. Commissioner, the District Superintendent and Asst. Superintendent of Police were present.

At the outset the District Magistrate explained that there were wild rumours and mutual distrust in the communities, that maintaning peace in the city was his duty primarily, but that he had called the meeting in order to elicit the co-operation of public leaders of both communities.

The discussion which followed covered a wide ground and was both free and frank, and among those who took part in it were Messrs. F. C. Devaraj Urs, Mohamad Khalilulla, Rajasevasakta C. Narasimhayya, Dharmaratnakara C. Perumal Chetty, Khaji Saheb, G. R. Ramayya, M. R. C. Basappa, P. Sitaramayya, Dr. Siddiq Sheriff, T. Narayana, Mr. Karim N. Srinivasa Murthy, B. S. Subba Rao, K. Gopalakrishna Rao, A. Venkatesiah, A. Krishnamurthy Rao, B. Narayanaswamy and U. L. Ramachandra Rao.

Finally Mr. G. R. Josyer moved that in order to facilitate the work of maintaining public peace, and allay distrust in the two communities, a public meeting be called by the District Magistrate early to elect a representative Central Peace Committee, and also to appoint Mohalla Committees in order to stifle rumours, allay fears, and promote public tranquillity; that the Police of the City be requested to keep themselves more in evidence in the less frequented Parts of the City; and that the organisations of the Civic Guards and Scouts be prompted to be on the alert to prevent untoward happenings to afford protection, and to capture offenders. The meeting approved of the proposals. The District Magistrate thanked the meeting for its very helpful suggestions, and promised that he and his subordinate officers would do their best for the maintenance of law and order in the city.

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Monday 30-12-1946.

THE INDIAN TANGLE

III

There is considerable talk about doubtful points being referred to the Federal Court, and abiding or not abiding by its decision. The reference to Federal Court occurs in Section 15 (vii) in the Cabinet Scheme. It reads, "The Chairman of the Assembly shall decide which, (if any) of the resolutions raise major communal issues, and shall, if so requested by a majority of the representatives of the major communities, consult the Federal Court before giving his decision." So the Federal Court may only be consulted by the Chairman, and cannot decide any issue. The decision can only be given by the Chairman before God. Hence when the Cabinet Mission or the British Premier talk of referring the matter to the Federal Court they go completely off the rails.

Neither the Cabinet Mission's reiteration, nor the Federal Court's decision could nullify the inherent evils of the Grouping plan. The opposition to it is not from perversity like Mr. Jinnah's claim for Pakistan, nor from antagonism to Mr. Jinnah or the Muslims, but from a just fear that the minorities in the Muslim majority Provinces would be doomed.

Their present plan might appear perfect on paper to the Cabinet Mission, but unfortunately it is in effect like a Xmas cake with a touch of arsenic.

The Constituent Assembly has met, and it might evolve some kind of a Constitution. It is of course not subject to the British Parliament's approval according to Cabinet's own admissions. Premier Attlee said, on the eve of the Cabinet Mission's departure, "My colleagues are going to India with the intention of using their utmost endeavours to help her to attain her freedom as speedily and fully as possible. What form of Government is to replace the present regime is for India to decide, but our desire is to help her to set up forthwith the machinery for making that decision."

And the Cabinet Mission's own statement said in Section 21, "It is hoped that the process of constitution-making can proceed as rapidly as the complexities of the task permit." And in Section 22, "It will be necessary to negotiate a Treaty between the Union Constituent Assembly and the United Kingdom to provide for certain matters arising out of the transfer of power."

Therefore there can be no talk of tendering the Constituent Assembly's decisions to the Parliament of Britain on a silver platter for sanction or veto.

But there is this. A number of Provinces and a large body of Muslims are out of the Assembly and will not accept its conclusions. Under the circumstances the States also might or might not accept them.

Then to assume finality for its decisions as circumstances stand at present, is to live in a fool's paradise. The sooner Pandit Nehru and his co-adjutors realise that the better. Mr. Jinnah and his fiery band also must realise that their Hitlerite intolerance and blood-thirst can only convert India into a shambles, in which the dying cries of men, women, and children, both Hindu and Muslim, will invoke the curse of God on them. No nation or nations can have one iota of happiness if its politicians debase themselves into fighting cocks.

India has had Hindu sovereignty, and Muslim sovereignty, and British Sovereignty, and none of them has survived, whatever its strength. So it is time that a new way was evolved of co-operation in a joint endeavour for the good of the masses.

We propose then that if the British are bent upon a grouping of Provinces, and if the British and Mr. Jinnah genuinely desire a peaceful settlement, they might think of something on the following lines. Madras, Bombay, C.P. Orissa, U.P., and Behar to form one Group; Bengal, Punjab, and Sind to form another group; Assam and North West Frontier to join whichever group they prefer; and certain rules to safeguard the minorities in both groups.

But we fancy that unfortunately for the masses, what Mr. Jinnah wants is not a peaceful settlement, but the Hitlerite desire that his community should subjugate all other majorities and minorities, and so he treats all negotiating politicians, from Gandhi downwards, from Attlee downwards, as Hitler treated Chamberlain and others. So all that we can say, placed as we are at the mercy of these raving maniacs, is, "God's will be done!"

Editor.

To those who have sent us Greetings, to our Subscribers, Contributors, Readers, and their dependants, the "Rationalist" conveys the Best Wishes of the Season!

It hopes that much prosperity and happiness will come to them during the New Year!

THE MUNICIPAL ELECTIONS

by Mr. D Sumithra, B A, B.L., M Ed, F.M.U.,
Principal, Hardwicke High School, Mysore.

(*Continued from last issue*).

This, I feel, is a very serious defect or omission in the case of Municiple elections as in the present case. So the the persons who were largely backed up by the voters have not been able to get in. It is a serious matter for the Government to consider whether they can, in view of the above reasons, consider these elections as representing the true mind of even this 10% of the population who came to the polling booth. I believe that when there are, as in the present case, three parties contesting, the best type of voting would have been, in technical language, "single transferrable voting" or "cumulative voting", as in the case of elections to the Representative Assembly and the Legislative Council.

Secondly, in any simple ordinary meeting of any body or association, there is usually a quorum fixed, and resolutions and decisions passed without this minimum will not be binding on the general body This rule, of course, is a sound rule in a democratic institution. Should they not have observed some such rule in the Municipal elections which is also considered to be democratic in character and fix a quorum—a minimum number of votes—say, at least 60% of the voters of the Mohalla to vote to validate the elections in order that the Government may know the mind of the voters? But how can we compel voters to come to polling booths? Well, many things are done by compulsion, for instance, the Elementary Compulsary Education or summoning a witness to give evidence in a Court of Law. Unless this kind of compulsion is brought about, the Government will not be able to assess the mind of the people in the locality.

Thirdly, from the above statistics it is evident that only 4 seats have been granted to 2500 voters of this Mohalla, having a population of over 30,000. I think this kind of selection is entirely inadequate. The proper thing to do would be to divide huge Mohallas into smaller wards, say a ward for each of the 500 voters and ask each ward to elect a representative, and not ask all the voters to club together in one booth. If smaller wards are made, larger number of voters will come to the polling booth without any compulsion. When a person is thus elected from a smaller ward, he will be elected by the people who really know him and not, as now, in a helter-skelter fashion. Further, when we divide a Mohalla into smaller wards, it will provide opportunities for the dominant community in each ward to send its representative to the Council, and the Council will then be fully representative of all the communities and shades of opinion. This will also obviate the necessity of nominating persons castewar.

In the light of these facts, it is hoped that the administrators in charge will consider seriously the following important suggestions which occurred to me after my experience in the recent Mysore City Municipal elections and do what is needed.

1 Introduction into these elections cumulative voting or single transferrable voting.

2. Fixing at least some 60% of the voters of the locality as the minimum number of voters required to be present and introducing some sort of compulsion for voters to exercise their votes and indicate their minds.

3 Division of the City into small wards—say, about 500 voters for each ward with a representative for each ward.

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